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THE EDUCATION OF THE SOUTH AFRICAN NATIVE

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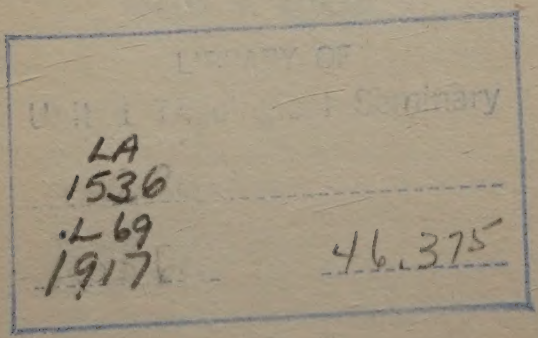

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TO

MY WIFE

HILDA V. LORAM

UNITED THEOLOGICAL SEMINARY

PREFACE

In his famous address before the Congregation of the University of the Cape of Good Hope in 1909 on the Native Question, Lord Selborne, then High Commissioner for South Africa, said, " I believe that everyone who loves South Africa is bound in honour to make what contribution he can to the solution of the problem." As a native-born South African, I feel that the call is a direct one to me, and in the following pages I have attempted to deal with one phase of the problem, although fully aware of the difficulties of the task. It is commonly said in South Africa that no one who has lived for more than a year in the country would dare to write on such a complex and difficult subject as the Native Question. When it is known that the present writer was born in that province which is most thickly populated by Natives, that he was brought up with Native attendants, and that he has spent all but seven years of his life in the country, his temerity may excite all the more wonder. I believe, however, that those very circumstances, coupled with exceptional opportunities of studying a similar problem in the United States, make it incumbent upon me to do what I can towards the solution of the greatest problem confronting my native land.

The difficulties which have confronted me have been very real. First and foremost is the absence of any scientific

account of the ethnology of the Bantu. Books describing Native customs and habits there are in abundance, but no adequate accounts of the particular physiology and psychology of the Bantu have appeared. There is a good deal of *opinion* on the subject, but nothing which can altogether be relied on as a basis for the structure of an educational practice. A few studies on the physiology, craniology, and psychology of Negroes in other parts of the world have been made, but very little agreement of opinion has been reached. A second difficulty is the absence of any definite policy on the part of the governing Europeans towards the Native people. The difficulties of race adjustment have been so great, and the problems so unique, that the governing Europeans, busy with the absorbing struggle with their natural environment, have not succeeded in establishing a uniform Native policy founded on principles. Their non-success is the less to be wondered at when it is realised that other and older countries have failed in the same respect. A third difficulty is the fact that until 1910 the four colonies had separate governments, separate Native policies, and separate schemes of Native education. A fourth difficulty, and one that has militated against the completeness of the present study, is the inadequate treatment of Native education in the annual reports of the Education Departments. In the Cape reports, which are more detailed than those of the other provinces, statistics regarding Native education are lumped with those of other non-European peoples under the term "Coloured," and it is impossible to separate them. The incompleteness of the Transvaal, Orange Free State, and Basutoland reports has been a serious hindrance.

These very real difficulties have tempted me more than once to abandon the study in despair, but the vital necessity

for some such study at the present time has induced me to continue.

Since the Union, Native affairs have become a national and not a provincial concern, and the five years during which, and "until otherwise determined by Parliament," Native education was to be a matter of provincial administration, have elapsed, so that the time seems to be peculiarly appropriate for a consideration of the relation of education towards the whole problem, for it is in the proper education of the Native that the greatest hope for the settlement of the Native Question lies.

A few words as to the methods used in the investigation are necessary. Such a study should be based on unassailable facts, but what should be the procedure when the facts are not available? The method here used has been that advocated by Principal J. C. Maxwell Garnett of the University of Manchester in his address before the Educational Section of the British Association for the Advancement of Science, 1915: "Where facts are available we should use them. . . . When facts are not available we should, if possible, ascertain them by direct experiment; and, if that is not possible, we should have faith—that is, we should ascertain the facts indirectly by acting on a hypothesis with a view to its verification or modification by subsequent experience." There can be no finality in educational theories and practice; this is particularly true of Native education, where we are only at the beginning of our knowledge; and although it is believed that this study is sound so far as it goes, and points the way to action on approved lines, further research may upset our conclusions. In any case, the march of civilisation among our Native peoples will compel us to revise our educational practice from time to time.

In arriving at my conclusions I have made use of :—

(*a*) *Reports of Government Commissions.*—The European method of surveys by commissions is followed in South Africa. Of the educational surveys of this nature an American writer, Mr James Mahoney, in a report to the United States Bureau of Education, says : " The scope of the foreign survey is in general wider ; it looks less to local conditions than the American survey. The method of the European survey is (*a*) by oral testimony of school directors, inspectors, and others who have knowledge of schools ; (*b*) personal investigation of the schools by recognised experts ; (*c*) by circular letters or questionnaires (1) to all persons directly concerned with the schools in question, (2) to eminent men competent to judge of educational matters; (*d*) through personal investigation of schools resembling those under investigation in all the other progressive nations." [1] Similar methods are followed by other than educational commissioners.

(*b*) *Reports of Government Departments.*—Although these reports leave much to be desired in what they include and in their arrangement, the figures are trustworthy and the opinions expressed worthy of consideration.

(*c*) *Reports of School Superintendents and Government Officials* in the United States, India, and elsewhere; and the very valuable Special Reports issued by the English Board of Education.

(*d*) *Books, Pamphlets, Articles in Periodicals.*—The value of these depends upon the experience, sincerity, and methods of presentation of their writers.

(*e*) *Statistical and Experimental Investigations.*—The writer has made several studies on what he believes to be approved

[1] " Some Foreign Education Surveys," *United States Bureau of Education Bulletin*, 1915, No. 37, p. 5.

scientific methods. The difficulty of framing tests for Natives which do not depend on school training and comprehension of English has been only partially overcome, but the writer hopes shortly to derive a series of tests free from these disabilities.

(*f*) *Personal Experience and the Experience of Colleagues.*— As an inspector of schools in Natal, and as a member of a special commission appointed to investigate Native training colleges, I have had experience in matters connected with Native education. I have been fortunate in having been in close contact with fellow-inspectors, missionaries, and teachers who have devoted their lives to supervision and instruction in Native schools. I have also received replies to a questionnaire from forty-two of the most experienced missionary teachers in South Africa. During the fifteen months which I spent in the United States I took every opportunity to obtain a first-hand knowledge of Negro education. The results of my observations at Hampton, Tuskegee, Virginia Union University, and various types of Negro schools in Virginia, Alabama, and Maryland, are incorporated in this study.

My obligations are numerous and varied. In footnotes I have attempted to acknowledge all the sources of my information. My deep gratitude is due to the Honourable F. S. Malan, Minister of Education for the Union of South Africa, and the Executive Committee of the Natal Provincial Council, who very generously extended the period of my leave of absence, and made it possible for me to undertake the study; to Mr C. J. Mudie, Superintendent of Education in Natal, and Mr George Hofmeyr, Under Secretary of Education for the Union, for encouragement and interest in my studies; to the Secretaries of the several Education Depart-

ments, and to my colleague Mr S. B. Theunissen, Inspector of Native Schools, Natal, who have supplied me with valuable data ; to the principals of the training institutions and schools, both European and Native, who have replied to my questionnaire, given me additional information, and assisted me in the tests. I owe a deep debt of gratitude to several missionaries: in particular to the Rev. J. Henderson and the Rev. J. Lennox of Lovedale, the Rev. David Stormont of Blythswood, the Rev. F. J. Briscoe of Kilnerton, the Rev. J. Arnt of Bloemfontein, the Rev. E. Jocottet of Morija, the Rev. F. R. Bunker of Durban, the Right Rev. Bishop Roach of Pietermaritzburg, and the Rev. A. E. Le Roy of Adams Mission Station, Amanzimtoti. To the last mentioned, and to Mr B. M. Narbeth of the Durban Technical College and Mr G. Rees of Addington School, Durban, I am particularly grateful for help in the supervising and scoring of tests.

My indebtedness to Mr Maurice Evans is not limited to the extracts from his well-known book. By the loan of books and pamphlets and by friendly encouragement he has helped more than he knows towards the completion of my undertaking. Mr Evans, Mr James Dick, and the Rev. Father Bryant have kindly read the book in manuscript and have made valuable suggestions.

The study was first undertaken as a doctorial dissertation at Teachers' College, Columbia University. To Dean Russell and the authorities of the College, to Professors Dewey, Monroe, Strayer, Thorndike, M'Murry, Kilpatrick, and Bonsor, under whom I studied, my sincere thanks are due for countless kindnesses. Professor Strayer in particular has given me the benefit of his wide knowledge of administrative systems, and has shown as much interest in our South African problems as if they were his own. Among my fellow-students at Teachers' College, Messrs Eaton, Spencer, Marquard, and

De Villiers (the last two being South Africans) have kindly helped in the scoring of the papers.

I should like to take this opportunity of expressing my thanks to my good friends Mrs W. R. Poynton, Dr S. G. Campbell, and Mr G. A. Payne of Durban for their constant encouragement and generous help. The assistance rendered by my wife in the completion of the manuscript and in countless other ways is but imperfectly acknowledged by the dedication.

C. T. L.

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THE EDUCATION OF THE SOUTH AFRICAN NATIVE

CHAPTER I

RACE CONTACT AND ITS LARGER EFFECTS

THE thesis maintained in the following pages is that the best hope for the solution of the problem of race adjustment in South Africa, the so-called Native Question, lies in the education by the dominant Whites of the black race in the light of its past history and institutions, its mental and moral make-up, and its political, social, and economic future.

An attempt will first be made to estimate broadly the effects of race contact; next, the efforts already consciously made by the Europeans to educate the Natives will be critically examined; and finally, a scheme of education, based upon the accepted principles of modern pedagogy, our knowledge of the psychology of the Native people, and the probable destiny of the race, will be suggested.

In this introductory chapter the larger effects of race contact are touched upon.

Section 1.—An Historical Outline

Although the Cape of Good Hope was discovered in 1487, it remained for more than a century and a half a mere landmark and place of call for passing vessels. It was not until 1651 that the Dutch East India Company determined to establish a settlement at the Cape, and despatched Jan van Riebeek with three ships and a hundred men to build and garrison a fort on the shores of Table Bay. From the first

there was conflict between the European and the Native. The Hottentots, who had been on more or less friendly terms with the crews of passing ships, perceiving, as was perfectly evident, that now the Dutch occupation was to be permanent, and fearing the diminution of their pasturage, took up arms against the invaders. From this, the so-called " war of 1659," until the present day, the history of South Africa has been largely a matter of race conflict. The white man, expanding northwards and eastwards, after subduing the cowardly Hottentots and almost exterminating the treacherous Bushmen, disputed the possession of the soil with the warlike Bantu on the banks of the Kei, in the Transvaal, and in Natal. The issue was often in doubt, but at length the superior intelligence of the white man conquered, and the Native settled down more or less willingly as the white man's vassal. At first the relationship between White and Black was patriarchal, but, for reasons which will be pointed out later, the influx of immigrants from over seas brought the question of race adjustment into the region of necessary politics, and created a problem which has increased rapidly in complexity, and which is to-day undoubtedly the most difficult confronting South Africa.

The common opinion that the present Native tribes were the original owners of all the land in South Africa, and that the European peoples have dispossessed them of their ancestral birthrights, is historically untrue. While it is impossible to speak authoritatively in the absence of records, there is evidence to show that the original inhabitants of South Africa were the pigmy Bushmen. The Hottentots, mentally and physically a superior people, invading the country from the north, disputed the land with the Bushmen, and at the time of the coming of the white men in the fifteenth century had gained the upper hand, and had driven their pigmy opponents to their mountain fastnesses.[1]

Be that as it may, it is certain that it was the white man who saved Hottentot and Bushman alike from being exterminated by the invading tribes of the great Bantu people, who, travelling down from Central Africa in many streams

[1] See Theal, *History and Ethnography of South Africa before 1795*, vol. i. chaps. i., ii., iii., for a conjectured account of these migrations.

at divers times, were overrunning the sub-continent. Had it not been for the resistance offered by the Whites along the Kei River, the Hottentot and the Bushman alike would have been swept into the sea by these warrior invaders. Not only in the Cape, but in Natal and in the Transvaal, the European has stood between some conquering Tshaka or Umzilikazi and his victims.[1] Both European and Bantu are in South Africa by right of conquest, and in the matter of race adjustment neither can claim the right of original ownership of the soil.

The historic fact, however, as Lord Selborne has clearly pointed out, does not mean that the Natives have no rights in the soil of South Africa. Apart from their rights as human beings, and as subjects of the British Empire, the Natives possess a peculiar right to the Protectorates of Basutoland, Bechuanaland, and Swaziland, and to the several reserves and locations. Basutoland was never conquered by white men, but came voluntarily under the ægis of the British Crown. Bechuanaland, Swaziland, and the other reserves were the results of pacts made between the races, and could not now be alienated without manifest injustice.[2] It is the opinion of some authorities, with whom the writer is inclined to agree, that not only should the present reserves remain inviolate, but that their number should be increased, so that a large portion, if not the whole, of the Native population may be able to live in a state of semi-segregation from the Europeans.

Section 2.—The Increase in the Native Population

A situation unique in the history of race relationship is found in South Africa in the rapid increase of the Natives

[1] "In consequence of the exterminating wars of Chaka, late King of the Zuloos, and other causes, the whole country included between Umzincoola and Togala Rivers is now unoccupied by its original possessors, and, with a very few exceptions, is totally uninhabited. Numbers of natives from time to time have entered this settlement for protection, the amount of whom at this present moment cannot be less than 3000. These all acknowledge us as their chiefs, and look to us for protection, notwithstanding which we are living in the neighbourhood of powerful native States without the shadow of a law or a recognised authority among us." (From the Petition of the Householders of the Town of D'Urban, Port Natal, 1835.)

[2] *Address before the University of the Cape of Good Hope*, p. 16.

since they came into contact with the Europeans. The splendid physique of the Bantu people, the fewness of their needs, the comparative ease with which a living can be obtained, and the fact that sons and daughters are desirable, not only to speak with the enemy in the gate, but as sources of revenue for their parents and as supports in their old age, have all tended to an increase in the population. The inroads made into the number of males by the constant intertribal wars and faction fights, which were universal before the white man gave the country a settled government, and by wholesale murders on the score of sorcery, were made good by a custom which provided that every adult female should be married.[1]

If the conditions favouring prolificness were great in the past, they have increased very considerably since the coming of the white man. Not only have the old customs tending to productiveness continued, but by suppressing intertribal wars, by preventing murders for witchcraft, by spreading information regarding hygiene and sanitation, and by checking the losses due to infant mortality, the white man's government has tended to increase the prolificness of the Native people. Official returns show that the Native population has doubled itself in the Cape in a little less than twenty-eight years, and in Basutoland in less than twenty years.[2]

How far this phenomenal increase will be checked in the future by economic pressure, by the adoption of the white man's habits and vices, and by the ravages of diseases such as syphilis and tuberculosis, which appear to be spreading rapidly among the Native people,[3] cannot be estimated with

[1] "Provision was even made by custom for widows to add to the families of their dead husbands. In some parts the brothers of the deceased took them, in others male companions were selected for them by their late husband's friends; in each case the children born thereafter being regarded as those of the dead man." (Theal, *Yellow- and Dark-Skinned People of South Africa.*)

[2] Evans, *Black and White in South Africa*, p. 64.

[3] In his monograph on *Tuberculosis among the South African Natives* (Townshend, Taylor & Snashall, Cape Town, 1908), Dr. Neil Macvicar, of Lovedale, gives some interesting and alarming statements regarding the spread of tuberculosis among the Natives. In the thirty-five cities and chief towns of the Cape Province the average death-rate from tuberculosis per 1000 of the population for the three years 1903–5 was 1·48 in the case of the European population, and

any degree of exactness; but in view of the tenacity with which the "raw" Natives cling to their customs, and the efforts which are being made to safeguard them from the diseases mentioned, it may be assumed that the population will still tend to increase rapidly. Even now signs are not wanting that the black population will soon be greater than the amount of land available for Natives can carry, at any rate under the present system of Native land tenure and cultivation. The South African Native question will not be solved by the extinction of the Blacks; for the Bantus, unlike the aboriginals of North America, Australia, and New Zealand, show no sign of decreasing in numbers, but rather appear to increase when brought into contact with the ruling white race.

Section 3.—**The Enclosure of the Lands**

The most far-reaching effect of the European colonisation of South Africa has been the change it has wrought upon the Native's mode of life. The Native was originally a pastoralist. Before the days of the white man, when the Natives were fewer, the black man grazed his flocks and herds on the unoccupied countryside. Around his kraal would be found the small, ill-cultivated patches of maize, Kafir corn, and pumpkin, which provided his daily sustenance; but this was only a minor and toilsome concern to be looked after by the women-folk. The wealth of the Bantu consisted in the cattle, sheep, goats, and (later) horses, which grazed on the natural pastures. The coming of the white man served at first to improve the lot of the black, in so far as it gave him some measure of protection from his enemies. Freed from the dread of tribal raids and massacres, he was able to live his life of ease and gaiety. His women-folk cultivated the gardens, his sons herded his flocks and herds, and he, the lord of creation, could spend his time in hunting, feasting, and sleeping. To be sure, he sometimes owed certain services, such

7·20 in the case of the Coloured and Bantu population. Exact returns for the other provinces and for the rural districts were not obtainable, but from the reports of the district surgeons it can be seen that the mortality is very great. It is noticeable that the mortality is greater among Natives who have adopted European dress.

as ploughing and reaping, to the white man on whose farm he lived; but these were generally light, and in any case, if they became burdensome, he could move on to the unoccupied Government or Crown lands, where he could live rent free. This idyllic state of affairs was destroyed for ever by the new settlers from Europe, who, fired with zeal for more improved methods of farming, demanded that the farms be cultivated more intensively, and that the Crown lands be opened up for European settlement. While the Governments agreed to this, they wisely set aside tracts of land as locations or reserves exclusively for Native occupation.[1]

Three lines of action were now open to the Native. He could either remain on the white man's farm as a rent-paying or service-giving tenant; or continue to dwell on the less fertile and unalienated Crown lands in return for a small rental paid to the Government; or go into one of the locations where until quite recently he was allowed to live rent free, subject to occasional compulsory service on the roads (Isibalo). In any case the area of land now at the service of the Native was but a small fraction of what it had been before. This fact, together with the ravages of animal diseases, which became more potent in the congested areas, tended to change his mode of life. If he remained on the Crown land or entered a location his opportunities for pastoral farming decreased, and, unwilling to take up the women's work of agriculture, he would generally prefer to leave home and enter the service of the white man in the city, leaving his wife and children to fend for themselves on the location, with what little financial assistance he was able to send from time to time.[2]

[1] The extent of land available per head in the reserves is as follows:—

Province.	*Acres.*	*Province.*	*Acres.*
Cape	12·8	Basutoland	19·0
Natal	8·8	Bechuanaland	819·2
Transvaal	4·8	Zululand	12·0
Orange Free State	4·8		

[2] The extent to which the Natives go to service in the cities can be seen by referring to the table on p. 14. Thirty-four per cent. of the inhabitants of the cities and towns of Africa are Natives who are residing there while working, but who return periodically to their homes in the country.

Section 4.—**Breaking up of Communal Tenure**

Concomitant with the enclosure of the lands and the more intimate relationship between white and black have come marked changes in the social organisation of the Bantu people, the passing of the system of communal tenure of land, and the rapid growth of individualism. In the old days tribalism was the universal system of social organisation among the Bantu, as it is, indeed, the prevailing system to-day. Each member of the tribe recognised and gave willing allegiance to the chief as the hereditary representative of the tribal spirit. The individual was nothing, the tribe everything. Apart from the tribe the individual had no rights. This almost superstitious reverence for the chief was accompanied by strong family discipline and a close attachment to one another of members of the same tribe. While not a communist in any organised way, the Bantu was always ready to assist his fellow-tribesman in time of need. The cattle of the tribe roamed the hills at will; fences were unknown. No special provision was made for bad seasons, for it would always be possible to borrow from a more fortunate neighbour. So long as he had enough to eat and drink and a hut to sleep in, the Bantu was happy. There was an entire absence of the spirit of competition which seems to be inextricably bound up with European individualism.

Failure to comprehend the Native's social views has led to much misunderstanding. The white individualist, striving to increase the wealth and happiness of himself and of his family, and working hard to improve his social condition, is amazed at the want of attention given to these things by the black tribalist. It is a very common experience in South Africa for the Native, while working on the white man's farm, to become familiar with all his superior way of agriculture and stock-farming, or from the white man's homestead to learn how to make his own home clean, healthy, and comfortable; then to go back to his kraal, take off his European garb, and return to the manner of living of his fathers. When you remonstrate with the Native, as the writer has often done, he will admit the superiority of your methods, but with a shrug of his shoulders will declare that he is but a Native, and that those are the white man's ways.

The difference of view-point between the European individualist and the Native socialist needs to be emphasised, for many of our criticisms of the Native as lazy, stupid, unteachable are due to a failure to comprehend his outlook on life. We have failed to realise that the Native does not feel the need for such virtues as punctuality, application, and thoroughness, which are essential to success in our European sense of the word.

While tribalism remains the social system in the remoter and less enlightened parts of the country, there are abundant signs that it is breaking down among the more intelligent and better informed Natives as a result of the conscious or unconscious influence of the white man. Basutoland, the Transvaal, and Zululand remain on the whole true to the old tribal system, whereas the Natives in the Transkei and in Natal are rapidly tending towards individualism. Chiefs deplore the limitation of their influence and the disappearance of tribal loyalty, while parents admit their lack of control over their sons and daughters.[1]

The decline of the communal land system is seen in the Transkei, where the Natives are exercising their option and in increasing numbers are voluntarily coming under a system of individual tenure.

This matter is of importance in any consideration of Native education; for if our system is controlled by conscious ends, what are these ends to be in the case of the social future of the Black? The writer is convinced that individualism must ultimately prevail. The influence of the white man's example and the work of the missionaries both lead in that direction. It is unreasonable to expect a trained and educated Christian Native to subject himself willingly to the capricious rule of a heathen and barbarian hereditary chief, nor is it possible to expect any great interest in education unless such education will bring material as well as spiritual advantages. Under the tribal system there is no inducement for the Native to advance. Any attempt at improved methods of agriculture is apt to be resented by the conservative chief as an undesirable innovation.[2]

[1] *Report Natal Native Commission*, section 50.

[2] "It should be borne in mind that the individual Native cannot be indiscriminately blamed for this [lack of progress in agriculture].

As will be demonstrated later, the social adjustment of the two races demands that a large portion of the Blacks remain on the land. For this to be carried into effect with the limited amount of land available, better methods of agriculture must be taught in the schools. Along with the primitive methods of agriculture the primitive method of tribalism must die, if we are to expect our educated Native youth to return to the land. The successful working in the Cape province of the Glen Grey Act, which gives the individual Native lease in perpetuity of land, and the system of modified local self-government given by the District Native Councils of the Transkei and Pondoland, seem to the writer to point the way to a settlement of the Native question through education.[1]

Section 5.—**The Native in the Towns**

Forced by economic pressure to go to the towns, the Native has adapted himself in his own way to this new environment. While little affected by the finer side of the life of a nineteenth-century European city, he has not been slow to assimilate its more primitive and less worthy features. As labourer in the mine, or domestic servant in the house, he has been under influences for evil too potent for his powers of resistance. The South African Native Affairs Commission of 1903–5 reports gloomily on this point: "It must apparently be accepted as an axiom that contact with what we are accustomed to regard as civilisation has a demoralising tendency as its first effect upon primitive races. It is clear that the Native year by year is becoming familiar with new forms of sexual immorality, intemperance, and dishonesty, and that his naturally imitative disposition, his virility, and escape from home and tribal

Instances have come to light from time to time of a Native who has planted trees or otherwise taken a step in advance being penalised by the Chief even to the extent of the land being allotted to someone else; and even a few such cases or the threat of such action will effectively discourage enterprise. . . . Tribal tenure is, no doubt, the root cause of much of the backwardness complained of, but it was one of the conditions of annexation that the Glen Grey Act should not be introduced without the authority of an Act of Parliament." (*Report British Bechuanaland: Bluebook on Native Affairs*, 1910, p. 8.)

[1] In 1910, seventeen out of the twenty-six districts where it may be applied have voluntarily adopted the system (*Union Bluebook on Native Affairs*, 1910). Since then other districts have done likewise.

influences provide a too congenial soil for the cultivation of acquired vices." [1] So bad, indeed, can the moral effect of a large mining centre be, that a prominent South African statesman, the Honourable John X. Merriman, in speaking of the responsibility of the white race for the Native, referred to Johannesburg as a " Criminal University." [2]

As a rule the Native returns to his kraal after his term of service has expired, and too often disseminates disease and inculcates evil habits among his fellow-tribesmen. There is, however, an increasing number of Natives who live more or less permanently in the city, and this number is likely to increase as the demand for labour increases and as provision is made for married men in the urban locations. At present the life of these town Natives is thus characterised by the Commission on Assaults on Women: " A large number of Natives of both sexes, especially of those who live in towns, have practically forsaken their own people, cast off all tribal restraints, and do not return to their kraals. They as a rule become demoralised, and form a very undesirable part of the population. In the absence of recognised authority, equivalent to the Chief's influence, the Native on arrival at labour centres

[1] *Report*, section 284. Mr P. A. Barnett, late Superintendent of Education in Natal, remarks in this connection: " But when their [the missionaries'] pupil goes into the town, or anywhere comes in contact with the baser whites, he finds that the virtues which he has learnt to regard as the peculiar marks of the white man are at least not so conspicuous as some mean and base things to which his own primitive instincts and immemorial customs are more akin. And if the pupil is a girl, the dangers that assail her multiply a thousand times, and they are directed against her not entirely by her own people." (*Report of the Superintendent of Education, Natal*, 1904.)

[2] Abundant evidence of the demoralising effect of life on the mines could be adduced; *e.g.*:—

" From Johannesburg, on the other hand, they (the Natives) go back impoverished in wealth and health, and usually moral degenerates, and from their influence flow the physical degeneration as well as the growing uneasiness among raw Natives who have not left their kraal. It is responsible for the growing criminality, and the systematic undermining of the best traditions not only of the Native kraals, but also of respect for the white man's authority and loss of faith in his good intentions." (From an interview in the *Cape Argus* with Mr C. J. Levey, I.S.O., senior member for Tembuland in the old Cape Parliament, at one time C.C. and R.M. for Wodehouse, and magistrate in Tembuland and the Transkei.)

loses his social and tribal unity, and, imitation being one of his chief characteristics, he soon conforms to his environment." [1]

In some European homes, on the other hand, the employers take thought for the physical, moral, and spiritual welfare of the Natives; but these are the exception, and indifference is the rule.[2]

We see, then, that the Native's mode of life has been largely affected by his contact with the European. Originally a pastoralist, he has been compelled by the enclosure of lands to occupy localities where pastoral farming is difficult. Economic pressure has forced him into the white man's service, where his character and mode of life have been affected for the worse by an environment for which he was not ready.

Section 6.—**The Effect on the Whites**

In the preceding section we spoke of the unconscious influence which the white man was having upon the Native, and cited evidence to prove that this influence was, on the whole, harmful. What of the reverse process, the influence of the Native upon the European? Visitors to South Africa are struck by our complete dependence upon cheap Native labour. No one is too poor to have a Zulu "boy" to do the housework which is done by mother and daughters in the European countries; the "boy" carries the school-girl's satchel of books and the workman's bag of tools.[3] Everywhere there is the

[1] *Report*, section 103. For futher evidence of demoralisation see sections 46–70, 87–121 *et passim*.

[2] The unsuitable housing provision for female Native domestic servants, the lack of supervision on the part of most employers, and the consequent danger of demoralisation of the girls, are the chief obstacles towards securing a supply of trained female domestic servants in European homes. As things are, the parents are afraid to allow their daughters to enter domestic service, and thus the chief avenue of useful and suitable employment is closed to the products of the Mission Industrial Schools for Girls.

[3] As early as 1804 this tendency to rely on Black assistance was deplored. In that year De Mist, the vigorous Commissioner-General of the Batavian Republic, founded a boarding and day school for girls, "to teach them female handiwork and domestic housekeeping; above all, to discontinue the needless and uncivilising custom of being attended by female slaves from their earliest infancy, and on the contrary to accustom them to help and clothe themselves, to provide for their

Native servant to save the white man physical exertion. The evil effect of this upon the European is seen in his dislike of manual work, his readiness to regard so many tasks as "Kafir's work," the general attitude of "It's too much trouble" so noticeable among the younger people, and a loosening of the moral fibres, which seem to need to be braced by hard and even severe physical exertions.

The further we progress from the centres of civilisation the greater the amount of physical and moral degeneration, until we come to the helpless and hopeless "poor white" of the Dutch and the "white Kafir" of the British. It was not without reason that a storekeeper in Zululand told the writer that he would rather his son broke stones on the roadside than followed his father's lucrative but demoralising occupation.

The moral and social dangers to the Europeans of contact with uneducated Natives are dealt with later.[1] Here it is enough to point out how it is possible for a large group, weak in its standard of social life, to drag down a stronger group through its very weakness. The backwardness of the Southern States in the United States of America is partly attributable to the presence of masses of uneducated Negroes, who are dragging down the Whites to a lower level, socially, politically, and economically.[2]

Signs of a similar degeneration on the part of the Whites in South Africa are not wanting.[3] That they will become more common if the Native remains uneducated is inevitable; and that the Whites will ultimately have to educate the Blacks, if only in self-defence, is certain.

own necessities, etc." (Quoted by Muir in *Special Report on Educational Subjects*, vol. v. p. 8.)

[1] See p. 34 *et seq.*

[2] "Low standards in the services rendered by the Negro to the community are not so serious as the low standard of the service he exacts." (Murphy, *The Basis of Ascendancy*, p. 124.)

"The only real peril of our situation is, not in any aspect of the Negro's wise and legitimate progress, but rather in the danger that the Negro will know so little, will do so little, and will increasingly care so little about knowing and doing, that the great black mass of his numbers, his ignorance, his idleness, and his lethargy, will drag for ever like a cancerous and suffocating burden at the heart of our Southern life." (Murphy, *The Present South*, p. 61.)

[3] Several instances are given by Mr Maurice Evans in his *Black and White in South-East Africa*, chap. viii.

CHAPTER II

THE NATIVE PROBLEM AND THE SOLUTIONS PROPOSED

The question of the relationship of Black and White in British South Africa is probably the most difficult current problem in racial sociology. In other parts of the globe—in India, in Egypt, and in many of the European colonies in Africa—we find a handful of white men ruling vast masses of blacks, but in these countries there is no thought of white settlement. The white man is there as an official to rule the country for the black man, to maintain peace and order so that the black may enjoy the benefits of settled government and the white man may carry on his trade. It is only in the United States of America, where the two races exist side by side as co-inhabitants and citizens, that we have in the South a problem at all comparable with that of British South Africa, and there the presence of a vastly preponderating white population in the Central and Northern States and in Canada precludes any possibility of a struggle for race supremacy. How difficult it has been to find a basis for race adjustment even in a country where the whites outnumber the blacks in the proportion of nine to one, the history of the Southern States since 1863 can tell. How much more difficult must that question be in British South Africa, where there are five Natives to each European!

According to the last census (1911) the numbers of Europeans, Natives or Bantu, and Mixed and other Coloured in the Union and in each province were as in the following table. For convenience of reference the figures for Basutoland are added:—

TABLE No. 1

SHOWING FOR THE UNION AND FOR EACH PROVINCE THE NUMBER OF PERSONS CLASSED ACCORDING TO THE THREE MAIN RACES AND THE PROPORTION PER CENT. OF EACH TO THE RESPECTIVE TOTAL POPULATION, ACCORDING TO THE CENSUS TAKEN MAY 7, 1911.

Province.	Urban and rural.	Total—all races. Persons.	European or White.		Bantu.		Mixed and other Coloured.	
			Proportion per cent.	Persons.	Proportion per cent.	Persons.	Proportion per cent.	Persons.
The Union of South Africa.	Total .	5,973,394	21·37	1,276,242	67·28	4,019,006	11·35	678,146
	Urban .	1,477,868	44·54	658,286	34·38	508,142	21·08	311,440
	Rural .	4,490,233	13·70	615,028	78·14	3,508,907	8·16	366,298
	Travellers.	5,293	55·32	2,918	36·97	1,957	7·71	408
Cape of Good Hope.	Total .	2,564,065	22·71	582,377	59·26	1,519,939	18·03	462,649
	Urban .	619,577	46·66	289,107	18·26	113,143	35·08	217,327
	Rural .	1,942,949	15·01	291,664	73·38	1,406,240	12·61	245,045
	Travellers.	2,439	65·85	1,606	22·79	556	11·36	277
Natal.	Total .	1,194,043	8·22	98,114	79·84	953,389	11·94	142,531
	Urban .	152,988	41·00	62,732	23·51	35,967	35·49	54,289
	Rural .	1,040,302	3·38	35,114	88·15	917,011	8·47	88,177
	Travellers.	753	35·59	268	55·78	420	8·63	65
Transvaal.	Total .	1,686,212	24·94	420,562	72·34	1,219,845	2·72	45,805
	Urban .	599,509	41·95	251,468	52·82	316,686	5·23	31,355
	Rural .	1,085,526	15·51	168,406	83·16	902,719	1·33	14,401
	Travellers.	1,177	58·45	688	37·39	440	4·16	49
Orange Free State.	Total .	528,174	33·19	175,189	61·67	325,824	5·14	27,161
	Urban.	195,794	51·97	54,979	40·03	42,346	8·00	8,469
	Rural .	421,456	28·46	119,844	67·11	282,937	4·43	18,675
	Travellers.	924	39·61	366	37·29	541	1·84	17
Basutoland.	Total .	405,903	·3	1,396	99·7	404,507	..	..

The following points are worthy of comment:—

1. Although the mass of the Native people are living in the country, a considerable migration to the towns has taken place, 34·38 per cent. of the town-dwellers being Natives.

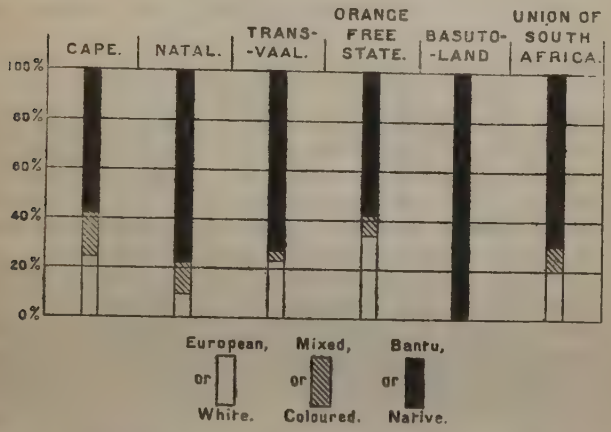

FIG. 1.—Showing in percentages the distribution among races of the population of South Africa.

These, of course, are only temporary dwellers in the towns; their families and permanent homes are in the country.

2. The comparatively large percentage of Coloured people in the Cape and Natal is due to the presence of large numbers of half-castes in the former and of some one hundred and fifty thousand Indians in the latter province.

3. The smallness of the mixed and other Coloured population of the Transvaal and Orange Free State is due to the anti-Asiatic laws of these provinces.

The problem of race adjustment resolves itself into social, economic, and political problems of great magnitude.

On the social side there is the question of the effect each race is having, and will continue to have, upon the other. We have seen that in the past the social contact of the two races has been harmful. We must attempt to provide a development for each race so that contact, when it takes place at all, should take place at a high level.

On the economic side our problem is two-sided: how to secure the supply of constant unskilled labour which South Africa needs, and how to employ the remainder of the Natives to the advantage of themselves and of the country at large. For the uplift of the Native race it is necessary that they should make progress along manual and industrial lines, and part of our problem is to enable them to do this without entering into " unfair " competition with the Europeans.

The political problem is one which is already causing anxiety, and which will cause more as the years go on. The patriarchal system of governing the Natives is breaking down, and the question of how to allow the Native some share in his own government has arisen. In the Cape Province some six thousand Natives possess the parliamentary franchise, and until recently a Coloured man has been a member of the Provincial Parliament. No further parliamentary franchise is to be given, but the success of local self-government in Basutoland and in the Transkei suggests a way out of the difficulty in areas where Natives can be segregated.

Section 1.—The Attitude of White South Africa

The general attitude of the people of South Africa towards this gigantic problem has been one of indifference. It is only when the farmer feels the scarcity of labour or the city working man finds the Native competing with him, or when there is a rebellion among the Natives, as occurred in Natal in 1906, that the average South African realises the existence of this problem. Even then the magnitude of the problem appals him, and he is content to return to his attitude of *laissez faire*.

Since 1905, however, there has been a revival of interest in the problem. The famous Report of the Native Affairs Commission of 1903–5, the Natal Native Rebellion of 1906, the outspoken Report of the Natal Native Affairs Commission of 1906, the public utterances of high officials like Lord Selborne and Sir Matthew Nathan, the publication of Mr M. S. Evans's book, *Black and White in South-East Africa*, and the institution of Native Affairs Reform Associations, and, above all, the Government's Natives' Land Act of 1913 and the Native Affairs Administration Bill of 1917, have all served to bring the question before the attention of the public.

Three schools of thought on the problem can be distinguished, which we may call the Repressionists, the Equalists, and the Segregationists. Similar schools of thought exist in the Southern States of America.

Section 2.—The Repressionists

Under this name must be classed the majority of the Whites in the Southern States of America and in South Africa. Their view is that the black man is an inferior creature, and that he cannot escape from that inferiority. With naïve omniscience they say, "God meant the black man to be a hewer of wood and a drawer of water for the white man. If you attempt to raise him from that position you interfere with God's plan, and bring trouble on yourself and him."[1] The

[1] They contrast the old "raw" or "kraal" Native with the half-fledged product of our schools, much to the discredit of the latter. The illogicality of this frequently-made comparison needs to be pointed

Repressionists are not necessarily harsh in their treatment of the Native. In both America and South Africa some of the kindest masters, to whom their black servants are devoted, hold this view. The South African Repressionist regards the Native as a troublesome child. So long as he "behaves himself" (*i.e.* keeps quiet) he is to be left to lead his simple life of semi-barbarism in the Native Reserves, or on some remote corner of the white man's farm, provided always that he comes out at regular intervals to provide the white man with the cheap unskilled labour which is needed for the mines, the railways, the stores, and the kitchens. So long as he does this, he is to be treated with fairness and indeed kindness; but the moment he wishes to "assert his rights," to attempt to raise himself in the social scale, to profit by the white man's example, and to turn to his own use the latent powers within him, then he is to be sternly repressed as imperilling the supremacy of the white man.

As regards education for the Natives, the only education he needs is to be taught to work. The "dignity of labour" is the lesson he needs to learn—labour, by the way, which the white man cannot or will not do himself. Native schools are a mistake,[1] but, if they must be established, let them teach nothing but the three R's.[2]

out. To ninety per cent. of the people who make it, the so-called "raw" Kafir is the old trained Native servant—unable to read or write or even speak English, to be sure, but trained by good masters and mistresses for practical life in the house, the shop, or the farm. In so far as he received that training, the Native was educated in a way impossible, alas! in our own day. The illogicality also of comparing the best products of the old system with the worst of the present should be noticed.

[1] "So that by educating the Native you have been guilty of an injustice to the white man by taxing him to provide funds for the purpose of raising a competition against himself and so ousting him from the country, and you have been guilty of an injustice to the Native by forcing upon his race a civilisation which has involved misery and death to him." (F. S. Tatham, *The Race Conflict in South Africa*, p. 27.)

[2] "Voor gekleurden is lesen en rekenen genoeg, en verder moeten ziy leeren werken." (Philipstown School Board, *Cape Education Commission*, Appendix, clxx.)

"We are of opinion that State-aided education for Natives should be of a purely elementary character, and that in connection with it,

Industrial education finds favour with this school of thought, but the Native must not learn to do more than the heavier manual work. Anything more would bring him into unfair competition with the white man.[1]

If the Repressionist would listen it might be possible to convince him that his policy cannot be carried out to-day, even if it were ever desirable. Contact with the White *has* educated the Native, and to attempt to prevent him from getting a better education is as wise as screwing down the safety-valve of an engine.

The following extracts from Sir Bernard Mandeville's essay on *Charity and Charity Schools*, written in 1714, when the ancestors of the Repressionists themselves were asking for education, represent the present views of that party so well that space must be found for them. After stating that "it is impossible that a society can long subsist and suffer many of its members to live in idleness, and enjoy all the ease and pleasure they can invent, without having at the same time great multitudes of people that to make good this defect will condescend to be quite the reverse, and by use of patience inure their bodies to work for others and themselves besides," Mandeville proves the necessity for a body of men never used to ease and idleness and easily contented as to the necessities of life, "such as are glad to take up with

agricultural labour should be fostered and encouraged in every way possible. It also seems to us that coloured children are frequently allowed to remain too long at school, certainly it is not desirable that they should remain after they have passed the third standard, or attained the age of fourteen years." (*Report of a Select Committee of the Cape Legislative Council on Education, 1896*, quoted in *The Natives of South Africa*, p. 332.)

[1] A similar illogical attitude is taken up by the Repressionists in the Southern States of America. "He [the Southern Repressionist] tells the Negro he must make shoes, but that he mustn't make shoes which people can wear; that he may be a wheelwright, but that he must make neither good wheels nor saleable wagons; that he must be a farmer, but that he mustn't farm well. According to this fatuous philosophy of our situation, we are to find the true ground of inter-racial harmony when we have proved to the Negro that it is useless for him to be useful, and only after we have consistently sought the Negro's industrial contentment on the basis of his industrial despair." (From a speech by E. G. Murphy reported in the *Southern Workman*, March 1903.)

the coarsest manufacture in everything they wear, and in their diet have no other aim than to feed their bodies when their stomachs prompt them to eat, and with little regard to taste or relish, refuse no wholesome nourishment that can be swallowed when men are hungry or ask anything for their thirst but to quench it."

If, then, says Mandeville, there must be such people, it is the part of a wise legislature to cultivate the breed, for " in a free nation where slaves are not allowed of, the surest wealth consists in a multitude of labourous poor ; for besides that they are the never-failing nursery of fleets and armies, without them there could be no enjoyment, and no product of any country could be valuable. To make the society happy, and people easy under the meanest circumstances, it requires that great numbers of them should be ignorant as well as poor. Knowledge both enlarges and multiplies our desires, and the fewer things a man wishes for, the more easily his necessities may be supplied."

Every hour which children of the poor people spend at their books is so much time lost to society. " Going to school in comparison to working is idleness ; and the longer boys continue in this easy sort of life the more unfit they will be when grown up for downright labour, both as to strength and inclination." We should bring these people up to a hard and painful life, for if we do otherwise it will be the greatest cruelty to submit them to it later.

The danger of teaching people a little reading and writing is that they will think themselves above their fellows, " as if they were of another species," and will look with contempt upon downright labour, *i.e.* " labour performed in the service of others in the lowest station of life and for the meanest consideration."

Section 3.—**The Equalists**

With views diametrically opposed to those of the Repressionists we have a second school of thought, who, basing their arguments on a common humanity, plead for equality of treatment for White and Black. Two distinct parties are found holding this view. On the one hand there are the well-meaning philanthropists living for the most part over-

seas,[1] or in those parts of South Africa where the absence or paucity of the Native population makes it difficult to imagine the existence, far less the consequence, of race conflict.[2] This party is paralleled in the United States by the Northerners, who subscribe so handsomely to Negro universities and institutions in the South, and blame the Southern white man for the race feeling which exists. On the other hand, we have a section of the European missionaries, whose adherence to the doctrine of the equality and brotherhood of men makes it difficult for them to understand, and of course impossible for them to sympathise with, the repugnance of the Whites, and their determination to " keep the Native in his place."

To this school of thought the physical, mental, and moral qualities of the Natives are potentially equal to those of the Europeans, and, given the same educational advantages, the Natives will rapidly prove themselves the equal of the Whites.[3]

[1] The Aborigines Protection Society, known from the place of its meetings as " Exeter Hall," has frequently opposed vigorously the policy of the British and Colonial Governments regarding the Natives.

[2] It is the Cape Province which has been most liberal in its treatment of the Natives, and has extended the franchise to some of them.

[3] That the Natives are physically the equals of the Europeans would be generally conceded; morally their standards are so different that comparison is difficult (see p. 27). With regard to their mental abilities, the view of Rev. P. Blessing Dahle, an experienced missionary and training institution principal, would find much support among a section of the South African missionaries: " On the average, Native children are just as well gifted as European, but circumstances affect them generally in such a way that their mental development is checked from a certain age. Still, we may say that in most educational subjects Native children are not inferior to European, and in some few—singing, writing, needlework, etc.—they seem to hold a better average endowment than white children. In any case, it is evident that the Native is far more capable of learning foreign languages than most Europeans." (*The Zulu's Future*, p. 3.)

In this connection the following extract from an appeal for funds for the training of preachers and teachers within the United States and elsewhere, published by the Synod of New York and New Jersey in 1816, is interesting: " In those days which are yet to come . . . the descendants of Ham . . . will attain to an elevation and dignity which will give them a rank among the polished nations of Europe and America. Africa will yet boast of her poets and orators. Eloquence will play on the tumid lips of her sons, and sable hands will strike the lyre and weave the silken web."

The Equalists would encourage education. The training given should be the same as that given to the Whites. Indeed, any attempt at differentiation is construed by this party (or at least the Coloured section) as an attempt to keep down the Natives. A similar situation is found in the United States. The Negro has been receiving the same education as the White, and when men like Dr Frissell of Hampton and Booker Washington of Tuskegee admit that the Negro is at present "backward" in his development as compared with the Whites, and stands in need of a different kind of education, they are opposed by Negro Equalists like Du Bois and Kelly Miller on the ground that the backwardness, if present at all, is only due to lack of education, and that an acceptance of industrial training as the staple of education would be a confession of inferiority. One of the reasons why the Cape Province adheres to its policy of identity of curriculum for European and Native, is that past attempts at differentiation have been opposed by the Natives themselves, or at least their leaders.[1]

The believers in race equality need to be reminded that there can be no real equality between a people with many centuries of civilisation behind them, and a race which is just emerging from barbarism. The question, however, is of academic interest only. The governing class in South Africa has decided that for the present, at any rate, there can be no talk of equality between the two races.[2]

[1] The absurd lengths to which this opinion is sometimes carried was well illustrated at the Native Convention held at Lovedale in 1908 to decide on the educational policy of the proposed Inter-State Native College. The sound proposition, "that the College should from the commencement adapt itself to the existing educational needs of the country, and, proceeding where necessary upon tentative lines, be developed into a College of recognised University standing," was strongly opposed by certain educated Natives, who felt that this was an insidious attempt to repress their people. One of these Natives said that this proposition meant that they were to get a stone instead of bread. They were anxious to get higher education. Where did they see it? Among the white people. They wanted that same education, not a bastard education, not to begin with new experiments. *Even if this curriculum was bad, it was not their place to patch it up and correct it. They wanted the same higher education as the white people.* (See *The Christian Express*, Aug. 1, 1908.)

[2] "Society, indeed, puts a marked line of demarcation between the two great groups: European and African aborigines. No legis-

Section 4.—**The Segregationists**

Midway between the Repressionists and the Equalists stands a third party, which, while recognising the tremendous difficulty of the problem, believes that a solution may be found in recognising the right of the Native to develop, but believes that any such development must be a slow progress, and that it is not necessary that the development should take place entirely upon European lines. This school of thought would attack the problem in a scientific fashion. It would have exhaustive inquiries made into the social, political, and economic progress of the race in the past. It would seek the advice of anthropologists, ethnologists, and psychologists in its endeavour to obtain a thorough knowledge of the people. With this knowledge, and the facts culled from investigations into race problems, it would endeavour to give the Bantu race every assistance to develop on the lines of its racial genius.

The present views of this school, which is gaining ground rapidly in South Africa since the establishment of the Union of South Africa in 1910, may best be expressed in the words of its ablest exponent, Mr Maurice S. Evans, who in his book *Black and White in South-East Africa* formulates its fundamental principles as follows :—[1]

1. The white man must govern.

2. The Parliament elected by the white man must realise that, while it is their duty to decide upon the line of policy to be adopted, they must delegate a large measure of power to those specially qualified, and must refrain from undue interference.

lation, no opinions about identity of origin, no religious sentiment about the effacement of the distinctions of white and black, can delete the line. It is drawn in bold, ineffaceable lines, and the demarcation will last because it is in accord with the natural instincts of the two groups of people." (Sir Langham Dale, *Report to Cape House of Assembly*, 1890.)

The late Transvaal Republic, indeed, declared in its Grondwet or Constitution that " the people will suffer no equality of white and blacks in either Church or State." This law died with the Republic, but its spirit is still potent in South Africa.

[1] Pp. 310 *et seq.*

3. The main line of policy must be the separation of the races as far as possible, our aim being to prevent race deterioration, to preserve race integrity, and to give to both opportunity to build up and develop their race life.

The Segregationists have been much encouraged by the success of their policy in the Transkei and in Basutoland, and believe that if this policy could be extended it might be possible for the Natives to evolve a civilisation of their own, more suited to the character and needs of the people than the European civilisation which they are receiving at present. Apart from the difficulties of carrying out anything like a strict segregation in a country whose very existence is said to depend on a supply of cheap black labour,[1] it is too late in the day to expect the Natives to build up a civilisation of their own, now that the European Government and the European missionaries have to a great extent destroyed their primitive customs and beliefs. In the old days the individual Native had his small share in the making of tribal custom and law; to-day his law is handed to him ready-made by the European Government. Then his energies were taken up by the absorbing pastimes of war, faction fighting, and hunting; now war and faction fighting have been put down, and hunting has been reduced to the destruction of rabbits, porcupine, and other "vermin." In times past they could show their disapproval of tyrannical government by open revolt; now the fear of the white man's armed forces will lead them to submit to any laws. In the old days much care and skill were devoted to the manufacture of weapons and utensils of all kinds; now these are "made in Germany" and sold to the Natives by traders. The arts of government, of war, and of peace are quickly being forgotten, and nothing but a passive reliance on the white man has taken their place.

If segregated, would these people evolve a civilisation of their own? It is more than doubtful. The breakdown of the tribal system, the disappearance of parental discipline,

[1] In referring to the practicability of the policy of segregation, Booker T. Washington is reported to have said: "If your segregating wall be high enough to keep the black man in, will it be high enough to keep the white man out?"

the desire for the excitement, gaiety, and less worthy parts of the white man's life, the tasting of which has made the kraal life a monotonous existence, would unite to prevent any return to the old practices, which would need to function strongly if they were to form the bases of an independent civilisation. It seems inevitable that *any degree of civilisation which the Native people in South Africa attain must be the product of conscious or unconscious European example and guidance.*

CHAPTER III

WHY EDUCATE THE NATIVE?

"WHY educate the Native?" is the question asked repeatedly by the Whites in South Africa. In his "raw" state, they say, the Native leads an Arcadian existence. His simple wants—food, cattle, women—are easily satisfied. He is more moral than his educated brother. His few savage virtues—courtesy, charity—shine in use, and above all he is no trouble to the white man. As soon as he goes to school, he puts on unhealthy European clothes, he despises his "raw" parents, he becomes dissatisfied with his position without knowing how to improve it; his thin veneer of European civilisation makes him wish to consort with low-class white men, from whom he learns many vices; he refuses to be subservient to the European, and becomes the swaggering, impudent, and universally detested "school Kafir."[1]

If it were necessary to controvert this argument at length, it could be shown that the life of a people living in mental and spiritual darkness and in constant fear of the spirit world, terrorised by cruel chiefs and cunning witch-doctors, and

[1] Mr Robert Plant accounts for the conceit of the "school Kafir" in these words: "True, the transition state from barbarism to civilisation in which these people are found to-day is not altogether satisfactory. There is much that appears forward, conceited, and insolent, but it is not fair to expect to jump in a single generation from barbarism to refinement, and the objectionable features referred to are not infrequently the natural exuberance arising from a consciousness of new power or an outward attempt to 'do the correct thing' and not unfrequently the direct result of evil example set by Europeans. It is a noticeable fact that the farther removed from the larger centres of European civilisation the more respectful, industrious, and obedient the partially civilised Natives are." (*Report of Inspector of Native Education, Natal*, 1889.)

subjected to periodical famines, can hardly be termed Arcadian.

It does seem necessary, however, to refer to the alleged superior morality of the "raw" Natives. This common generalisation is based on insufficient evidence. What more natural than that the European city-dweller, who mistakes the "town Kafir" with his European clothes and his broken English for an educated Native, and who sees signs of his degeneration in the illicit drinking which takes place in the suburbs of cities, and of demoralisation in the presence of Native prostitutes, should contrast this objectionable upstart with the respectful "raw" Native, with whom he is acquainted chiefly through the superficial accounts of travellers. If he could study the "raw" Native at first hand, he would find that, judged by our European standards, the morality of the uncivilised Natives is low. In their relations with people outside their tribe, lying, thieving, and deceit of all kinds are very common. On the question of sexual morality let the unbiassed Commission on Assaults on Women speak: "As regards sexual matters, however, the code of morality is low in the extreme, viewed from a European standpoint. It is stated by witnesses that the 'raw' Native is born and brought up in an atmosphere of immorality and lust; his thoughts and speech are lewd; the topics of his ordinary conversation from an early age are sexual matters; even in the presence of the other sex his talk in this respect is unrestrained; his jokes with his female friends and acquaintances have reference to these matters. Persons who do not understand the Native language, it is said, can hardly realise how low, according to European standard, the state of morality is amongst them. Several missionaries and others have declared that whilst their work lay amongst a Native population they would not on any account allow their children to acquire a knowledge of the language spoken by the Natives, for fear of the pollution of their minds." [1]

As we have seen, much of the objection to the education of

[1] *Report*, section 39. Mr Dudley Kidd deals with the question at length, and asserts: "The man who poses as an authority on the Kafirs, and repeats the statement that the Natives are moral and right enough if only missionaries would leave them alone, is either a knave or a fool." (*The Essential Kafir*, pp. 228 *et seq.*)

the Native is due to a mixture of ignorance, indifference, and fear. There are, however, some honest sceptics who raise the question. To these we would reply: We must educate the Native because :—

(i.) We cannot help educating him, if not intentionally then unintentionally.
(ii.) The dictates of humanity and Christianity demand that we educate him.
(iii.) He means to be educated, and we have no right to refuse him this boon.
(iv.) It is the educated Native who will help most to solve the " Native Problem."
(v.) It is to the moral, social, and economic interest of the Europeans to educate him, and we dare not face the consequence of failing to do so.
(vi.) Wherever we have given him anything in the way of real education the results have been satisfactory.

Section 1.—Can we help Educating the Native?

We cannot help educating the Native. Among the most potent forces operating on the life of human beings are the imitative tendencies. These tendencies are often inhibited among advanced races by a more fully developed reasoning ability which enables its possessor to judge of the intrinsic value of actions; but among more primitive people they are extraordinarily strong. It is mainly through imitation that the primitive man adjusts himself to his environment, which is but another way of saying that it is through imitation that he receives his education.

Before the coming of the white man the education of the South African Native consisted in his adjustment to the narrow environment of his tribe through direct imitation of his elders. With the coming of the white man an entirely new environment was created, and the Native's response to this new situation has been a gradual absorption through imitation of as much of the new as he could comprehend. Unfortunately for him, those aspects of the new environment to which he could most easily adjust himself were not usually the best. Hence the common charge against the Natives that they have

absorbed most of the white man's vices and none of his virtues. While this statement, like most epigrammatic remarks, is not wholly true, few would deny that contact with the white man, as it takes place in the country store, on the farm, at the mines, in the towns, has not tended to improve the Native's habits, morals, or outlook on life.

The kind of "education" which the Native is "picking up" from the white man is certainly bad.[1] Shall we not then cease to give him this education? Yes, if we can; but seeing that our daily contact with the Native is the school in which this harmful education is being given, and that we ourselves are the teachers, we can only cease to give this education by retiring from the country or by segregating ourselves entirely from the Natives. Are we prepared to do either of these things? I think not. We have made our homes in South Africa, and we need the Natives for work in the house, the shop, the mine, and on the farm. In so far, then, as we bring the Native into contact with us we are educating him.[2] The late Superintendent of Education for Natal, Mr P. A. Barnett, puts the illogicality of our attitude very forcibly but truly when he says: "We ought not to refuse to teach him to speak to us and to understand us, and then denounce him for stupidity; deny him the means of being clean, and then gird at him for filthiness; lodge him in a pig-stye, and then complain that he

[1] "The very moment that a Native comes into contact with the white man his education has begun, if it is only with the storekeeper in the Government location; much more when he lives on a farm; and still more when he comes into domestic service, say, on the Witwatersrand. There his education goes on with a vengeance; and if that is the only education he receives, who in his senses will believe that the Native, uninstructed and unguided, will pick up anything from the white man but what is bad?" (Lord Selborne, *Address before the Congregation of the University of the Cape of Good Hope*, p. 11.)

[2] "The many thousands of Natives constantly employed on farms, railways, and public work, and in mines and workshops, are inevitably being brought under what is, in the wider sense of the word, an educational influence, and are thereby becoming more useful and productive members of the community. These occupations involve considerable travel, removal for longer or shorter periods from their home environment, and contact with civilised conditions, all of which have the effect of stimulating mental activity and widening their intellectual outlook." (*Report of South African Native Affairs Commission*, 1903–5, section 326.)

lives like a pig and disseminates disease; plant him in the centre of temptation and atrocious white example, and marvel that he falls into vicious courses." [1]

If then we cannot help educating the Native by our contact with him; if this casual and indirect education is doing harm, not only to the Native, but to us; and if we are not prepared to segregate ourselves from him—how can this vicious education be stopped? The answer is clear: only by a counteracting, purposeful, good education, such as can be given in good homes, and principally in schools, which are the institutions established by society for conserving and handing on that part of its tradition which has been proved to be worth keeping.

Section 2.—The Calls of Humanity and Christianity

The dictates of humanity and Christianity demand that we educate the Native. To Christian peoples the work of converting the heathen has always been a solemn task imposed upon them by the Founder of their religion. Missionary zeal has always been one of the chief objects of exploration and colonisation, and the Christianising of the Hottentots was one of the avowed objects of van Riebeek's settlement.

It is impossible that the Europeans in South Africa, mindful of the blessings which have fallen to them through education and the Christian religion, would wish to exclude those blessings from their less fortunate fellows. So we are not surprised to find that several of the missionary societies at work in South Africa are manned and supported by South Africans.

It has often been suggested that the Natives be converted to Christianity without being educated. This, however, is impossible with the younger people. Conversion means so complete a change from the former manner of life that it must be accompanied by the discipline and ability to stand the change; in other words, by education.[2]

[1] *Report of Superintendent of Education, Natal,* 1904, p. 8.

[2] "To teach a mass of barbarians the great moral and ethical truths of the most enlightened religion of the most civilised part of the world, without, at the same time, training their intellectual powers to grasp the truths taught them, means that they must inevitably degrade our religion to their own low state of mind." (A. F. Caldecott, *The Government and Civilisation of the Native Races of South Africa,* p. 10).

One of the greatest blessings which education could bring to the Native would be to free him from the dominance and deadening influence of the spirit world. The "raw" South African Native has a profound belief in the potency of spirits. All the calamities which befall him or his tribe are due to malignant spirits. Any Native whose life is out of the ordinary runs the risk of being suspected of witchcraft. This is one of the reasons why Natives are unwilling to practise at home the arts they have learnt in the service of the white man. To remove this blighting influence is one of the tasks of education.[1]

A further reason why we Europeans should educate the Natives is because it is through *our* coming to South Africa that formal education has become necessary. We have introduced a new European environment to which the Native must adjust himself. For example, we have introduced an economic system in which the uneducated Native is at a serious disadvantage. The danger of the exploitation of the ignorant Native by the unscrupulous educated European or Native is very great.

On the whole our duty seems clear. God made the Native a man. We cannot and we dare not make him less.

[1] "At present the vast majority of Native children when they go to school are already superstitious. . . . Much of the education . . . fails even to disturb the underlying superstition. It ought surely to be possible so to contrive that even the elementary education should do something to loosen the hold that superstition has over the children's minds. . . . At the present time in the Cape Colony there are young men holding teachers' certificates, and others who have passed the School Higher Examination, who yet remain quite unconvinced of the fallacy of their ancestral belief in witchcraft. . . . The superstitions of the Natives constitute *the* dangerous feature of Native life. Under the influence of superstition sane men lose their judgment, and any leader who is clever enough to appeal to some deeply rooted superstition can move his hearers to acts which they would never otherwise commit. . . . Every Kafir war had its false prophet who professed to be able to bewitch the enemy and to impart strength to the Kafirs to overcome the Europeans. . . . The only way of getting rid of that dreadful theory, which can be really called the curse of the Natives, is to replace in their minds the primitive and dangerous animism by the spiritual, highly moral, philosophical theism of Christianity." (Dr Neil Macvicar, Medical Officer to the Lovedale Mission, in *The State*, June 1909.)

Section 3.—**The Natives' Demand for Education**

The Native demands education, and we have no satisfactory reason for denying him this boon. From the estimate on p. 76 it will be seen that in 1907 there were over 160,000 Natives at school. The number has probably increased to 200,000 by now. In other words, one Native school child out of five is receiving some kind of education. The figures in the following chapter show how marked has been the rate of increase in the number of schools, and the demand for schools and still more schools goes up from all parts of the country.[1] The inspector in charge of Native schools in Natal recently informed the writer that he could open sixty new schools in a week if he had the teachers and the money.

The efforts made by the Natives themselves to secure an education are extraordinary. No matter how old the Christian convert may be, he is desirous of learning to read and write. Masters and mistresses in towns are often astonished at the requests of their old retainers, who ask to be allowed to attend school in the evenings. One of the difficulties in the administration of Native schools is to exclude grown-up men and women from the infant classes.

[1] The education of the Negroes in the United States shows a wonderful advance. The decline in illiteracy can best be seen from a comparison of age groups.

PERCENTAGE OF ILLITERACY IN THE UNITED STATES, 1910

Age period.	All classes.	Whites.	Negroes.
10 years and over .	7·7	3·0	30·4
10 „ to 14 years .	4·1	1·7	18·9
15 „ „ 19 „ .	4·9	1·9	20·3
20 „ „ 24 „ .	6·9	2·3	23·9
25 „ „ 34 „ .	7·2	2·4	24·6
35 „ „ 44 „ .	8·1	3·0	32·3
45 „ „ 64 „ .	10·7	5·0	52·7
65 „ and over .	14·5	7·3	74·5

(*Abstract, Thirteenth Census*, 1910, quoted in *The Negro's Progress in Fifty Years.*)

Surely we, who affect to prize education so highly, have no right to deny it to the Native. Should we not, rather, encourage this laudable ambition by every means in our power? The answer is not altogether in our hands, for the Native means to receive education, if not in his own country, then abroad. All recent Commissions on Native Affairs refer to the increasing number of Native students who proceed to the United States for their further education. This tendency is deprecated, in that it is felt that the Natives get out of touch with their own people, and imbibe ideas of social organisation unsuitable for South Africa. The Commission for 1903–5 is emphatic in its condemnation of this practice. "Asserting, as they do, that they are denied in South Africa opportunities for higher education, the independent Native (religious) bodies have sent or have encouraged the parents to send youths to America for a course of instruction in the Negro colleges. The character of the education at these colleges, with the accompanying grant of 'degrees' on low qualifications, and the atmosphere of racial animosity in which the education is acquired, render an extension of this practice undesirable." [1]

Section 4.—**The Native Solving His Own Problem**

We must help the Native to help himself. Common sense as well as experience from America would advise us to make use of the Native himself in any attempts to solve the Native problem. In America it is a Negro, Booker T. Washington, who has done more to solve the Negro question than any dozen white men. However sympathetic he may be, the European cannot see the question from the same point of view as the Native, and we shall be wise if we educate the Natives so that they may attempt a solution themselves. A race is what it is, largely through the efforts of its great men. As has well been said: "The ability of a hundred of its most gifted representatives often counts more for a nation's or a race's welfare than the ability of a million of its mediocrities." [2] Our present European civilisation is not the result of the

[1] *Report of the South African Native Affairs Commission*, section 329. See also *Report of the Natal Native Affairs Commission*, 1906, section 83.
[2] Thorndike, *Educational Psychology*, vol. iii. p. 210.

mass of the people, but of the few bright geniuses who have enabled us to advance in their steps by leaps and bounds. So will it be with the Native people of South Africa. They will be raised by their own fellows, and it is but the part of prudence to educate the people, and so enlist in our difficult problem the assistance of those most concerned.

Section 5.—**Advantage to Europeans in the Education of the Natives**

It is to the moral, social, and economic advantage of the Europeans to educate the Natives.

(A) *Moral.*—In an earlier part of this chapter we have shown that, judged from our European standpoint, the standard of morality of the uneducated Native is very low. The European in South Africa comes into contact with this low standard of morality every day of his life—if not the intimate contact of the farm or the house, then the more remote contact of the street. We have seen that this contact is not without its ill effects on adult Europeans ; on young children the evil effects are still greater. The greatest hardship which missionaries face is the necessity of bringing up their children among " raw " Natives. Some, as we have seen, refuse to allow their children to learn to speak the Native language, for fear of contamination. On the farms the position is much the same, and in the towns it is not much better. Comparatively few families are able to afford a European nursemaid. Native boys, and to a lesser extent Native girls, are the nursemaids of the majority of our children. A common sight, even in such a comparatively wealthy town as Durban, is a dozen Native nurse boys and girls sprawling on the grass while their charges run about and over them. In many cases the conversation of these Natives is indescribably filthy. The strongest argument which has been used in urging the lowering of the age of admission to the European infant schools has been the baneful effects of the " Kafir Kindergarten."

The South African Commission of Inquiry into Assaults on Women is frank in its condemnation of this practice :

> " When the disgusting sexual practices in which a large number of natives indulge from early youth are borne in

mind, the danger of entrusting girl children to male Natives is obvious. The existence of these practices is unfortunately not so widely known among white people as it should be; and it would be well if all mothers, in areas where Natives are employed, made themselves fully informed in regard to them. Boys, too, may be easily contaminated by the conversation and practices of many of these young Natives." [1]

If, as seems commonly accepted in South Africa, the employment of Native servants in our houses, schools, and shops as well as on our farms and mines, is unavoidable, we should certainly take steps so that their contact with us is as little harmful as possible. Since the mental, social, and moral development of ourselves and of our children is inextricably bound up with that of the Natives, we must, if only in self-preservation, see to it that the "essential Kafir" is educated.

The ravages of disease among the Natives have already been referred to. The dirty and ignorant Native is a danger to the health of the Europeans. The Native quarters in our towns can only be kept from becoming centres of contagion by the activity of our sanitary authorities. It will be more effective and more economical to educate the Native to be clean. What can be accomplished in this direction can be seen by anyone who compares the clean and healthy homes of the educated Natives with the stuffy, dirty, and insanitary Kafir huts.[2]

(B) *Social.*—Not a few South Africans otherwise well disposed towards the Natives oppose their education because they fear that with the advance of the Native will come race mixture with the Europeans. The prospect of a mixed race or a "half-caste" South Africa is a very real nightmare to them. Into the argument for and against race admixture it is unnecessary

[1] *Report*, section 121.

[2] "An ignorant and untrained Negro is very much more apt to be filthy and unhygienic than is the one who has had at least an elementary training. The prevalence of typhoid, tuberculosis, hookworm, and other diseases which are such a present menace to the entire South, can never be greatly lessened until the Negro is taught the meaning of sanitation and cleanliness." (Dr W. D. Weatherford, in an address delivered at the Conference of Education in the South, Nashville, April 1912, published in the *Southern Workman*, October 1912.)

to enter. South Africa has decided with no uncertain voice that she will have none of it.[1] Our purpose is rather to show that education, instead of increasing race mixture, will cause its decrease.

In the early days in South Africa marriages or unions between white men and Native women were not uncommon. The men were of the rougher type of European professional hunter, Kafir trader, or pioneer farmer, and the women were, of course, utterly ignorant. Sometimes the marriage was by Native custom, and the man settled down to lead the life of a Native. As the country became more settled, and as civilising influences began to work, these unions became less common. They still exist in some of the remoter parts of the country, but it is found that wherever there is any body of public opinion the man who marries or cohabits with a Native woman is ostracised, and the example serves to deter others from following his example.[2]

The impression that education leads the Native to the perpetration of " black peril " outrages is totally unfounded. On the contrary, as the Commission on Assaults on Women suggests, the chief predisposing causes are the barbarism and superstition of the Native people.[3]

In the United States assaults upon women is not a common Negro crime. Monroe N. Work, in his elucidating article on " Negro Criminality in the South," says : " Of those committed

[1] Not only the Europeans, but the Natives themselves, despise the Eurafrican. Their attitude is exemplified by a dramatic incident reported by the Natal Native Affairs Commission : " One old Native, in vehement and passionate language, suiting gesture to words with dramatic effect, asked, ' What are these white things, which their girls were bringing home on their backs in such numbers ? What did the Government mean by allowing their girls to bear so many white children ? Did they want to breed mule-drivers ? '—in allusion to the fact that men of mixed race invariably drive Government conveyances." (*Report*, section 70.)

[2] A decrease in mixed marriages is reported from the United States. Ray Stannard Baker, in his book *Following the Color Line*, reports that in Boston, a city singularly free from race antagonism, the total of mixed marriages as recorded in the Registry Department was 35 in 1900 ; 29 in 1903 ; 19 in 1905—and this in a city of more than half a million inhabitants. (Reported by Murphy, *The Basis of Ascendancy*, p. 75.)

[3] *Report*, sections 38, 39, 40.

to prison for major offences in 1904, the per cent. committed for rape was—for coloured (*i.e.* Negro) 1·9, all whites 2·3, foreign whites 2·6, Irish 1·3, Germans 1·8, Italians 4·4, Hungarians 4·7. The commitments for assaults upon women are low in the Southern States. In the South Atlantic division the rate per 100,000 of the population in 1904 was 0·5, in the South Central division it was 0·7. Some would suppose that the low rate of commitments for rape in the South is due to the fact that the most of the perpetrators of these crimes are summarily lynched; but if, however, all the Negroes who were lynched for rape in the South were included, the rate for coloured would be changed less than one-fourth of 1 per cent." [1]

The seduction and debauchment of Native girls by white men of a certain class was one of the principal grievances laid before the Natal Native Affairs Commission of 1906–7.[2] Here again the men are generally of a low class, and the women almost entirely uneducated.

While settled marriage and concubinage between the races are diminishing, there seems to be an increase in illicit and promiscuous intercourse between white men and black women, and in a few cases (confined almost entirely to Johannesburg) between European women and Natives.

Illicit and promiscuous intercourse between men and women of different races takes place at its lowest level, and becomes rare as the people rise in the social scale.[3] It is not claimed that education will stop this intercourse entirely, but in South Africa, just as in the United States, it seems clear that

[1] *The Negro's Progress in Fifty Years*, p. 76. In this connection it is interesting to learn that no graduate of Hampton or Tuskegee (the famous industrial schools for Negroes in the United States) has ever been charged with assault upon a woman.

[2] Sections 69 and 70. The Commission on Assaults on Women admits that there is ample cause for this grievance (*Report*, section 18).

[3] Outbreaks of immorality among Amakolwa girls and near mission stations have occurred in South Africa (for a bad case see Izindaba Zabantu, June 1, 1914), but these are almost always due to the fact that no employment has been found for the semi-educated Native girls, whose veneer of education makes them refuse to work in the fields as their "raw" sisters do. An adequate scheme of education will see that its participants are trained for some occupation in which there is opportunity for honourable employment.

education will develop pride of race among the black people; and just as the Jew from racial motives segregates himself from the Gentile, so pride of race will increase the present disinclination of the Natives for marriage with the Whites.[1]

(C) *Economic.*—In a previous section it has been pointed out that much of the apparent laziness and lack of enterprise of the Native is due to the fewness of his wants. A man's wants determine his progress. Through wants the arts and sciences arise. The more we can increase the Native's legitimate and satisfiable wants, the happier and better we shall make him. To effect this no agency is more powerful than education. The educated Native's wants are considerably more than those of his "raw" brother. To meet these wants he must work. If he works for the white man, we have a better and more permanent servant.[2] If he works for himself, we have a more efficient tradesman or farmer. Not only do the Natives and the individual white man benefit from the increase in the Native's wants, but the State through the Native's improved producing and purchasing power receives a greater share of revenue. Magistrates' reports abound with references to the improved spending power of the educated Native throughout South Africa,[3] but the reports from the Transkei are particularly elucidating in this connection because of the advanced state of education in that district.

In the twenty-seven reports from magistrates in the Transkei published in the *Union Bluebook on Native Affairs*, 1910, marked improvement in trade is reported by fifteen of

[1] "The impression that the development of the Negro race, its enlarging efficiency and intelligence, will in itself add to the frequency of intermarriage, or will itself increase the impulses of racial fusion, is, so far as one can now determine, totally unfounded." (Murphy, *Basis of Ascendancy*, p. 76.)

[2] The irregularity and inefficiency of Negro labour in the South of the United States is attributed to the fewness of the Negro's wants. "These wants can be supplied by half-time labour, and consequently it is impossible to get many of the Negroes to work full time. In order to meet the situation the standards of living for the Negro must be raised. He must be made to want better homes, more comforts, some reading material, better clothes, better food. To this end there must be a raising of standards through better training of the masses of Negroes." (Dr W. D. Weatherford, *op. cit.*)

[3] See *Bluebook on Native Affairs*, 1910, pp. 179–192.

the eighteen reports which deal with this question. The magistrates regard the improved purchases of the Natives as the result of education.

> "The people are more civilised in this part, consequently their requirements extend to a much wider range of articles than in districts where the people are mostly heathen." (R.M., Xalanga.)
>
> "Evidence of progress is clearly manifest and proved by comparison of the class of goods now stocked in local stores with the old order of twenty years ago." (R.M., Kentani.)
>
> "Trade . . . is a very remunerative business. The wants of Natives have increased very greatly in the past twenty years, and become more and more expensive." (R.M., Engcobo.)
>
> "The progress of the people is amply evident in trade. Twenty years ago the hoe was the only agricultural implement used; now every kraal possesses its plough. In those days trade was entirely by barter, which is now extinct. Astonishing increases in the sale and consumption of tea, coffee, sugar, matches, soap, paraffin, and other groceries, as well as in the purchase of clothing and saddles of much higher value, and of such commodities as jugs, basins, and bedsteads (single and double), point to the steady progress going on. The sale of wool in the time referred to has increased tenfold." (R.M., Tabankulu.)

In the absence of statistics it is impossible to give the amount contributed by the Natives in indirect taxation, *i.e.* through customs dues; but it is generally admitted to be considerable.[1]

The following statement of expenditure by the General

[1] "The imports of this small community [Basutoland] approximate annually to a quarter of a million sterling, almost entirely for clothing and goods manufactured in the United Kingdom; the exports to a similar value of agricultural produce for consumption in South Africa. No white population could produce as much in the space available." (Sir Godfrey Lagden, quoted by Evans, *Black and White in South-East Africa*, p. 447.)

Council shows the improved earning and spending power of the Natives in the Transkei:—[1]

TRANSKEIAN TERRITORIES GENERAL COUNCIL EXPENDITURE

	Education.	Agriculture and industry.	Forests.	Public works.	Roads.	Hospitals.
	£	£	£	£	£	£
1910 .	15,193	9,354	1921	18,111	11,495	800
1911 .	18,001	13,861	2229	21,270	12,085	800
1912 .	19,579	24,090	1498	17,055	13,021	1000
1913 .	20,425	33,555	1708	19,506	15,829	1050
1914 . (estimated)	21,872	59,500	1917	19,093	16,000	950

As producer the Native has in the past done little, because he needed little, but it is clear that as his wants increase he will be driven to greater productiveness. It is estimated that there are 5,000,000 acres of land under regular cultivation in South Africa—an acre for each head of population, white and black. Many times that amount of land could be put under cultivation, but the Native will not be willing, nor indeed able, to do more, without education.

Section 6.—**The Success of Real Native Education**

Wherever we have given the Native anything in the way of real education the results have been satisfactory. At the outset we must distinguish between the really educated Native and the one who is often classed as educated because he wears European clothes and has learnt a few English words and phrases from a European employer. The latter type is very common in our South African towns. He is very much in evidence on Sunday afternoons, when he swaggers up the street in his squeaky boots, jostling passers-by, and carrying on a conversation with his friends in broken English. To

[1] Reproduced from Kingdon's "The Emergence of a Nation," a paper read before the South African Association for the Advancement of Science, 1914.

regard such a Native as educated is to do the Native schools a rank injustice.[1]

If, however, we regard as an "educated" Native one who has passed such a comparatively easy educational test as the fourth standard in our schools, we have direct evidence to prove that, so far from spoiling the Native, education has done him positive good.

On the general question of the success of the Native education we have much weighty and impartial opinion.

> "The consensus of opinion expressed before the Commission is to the effect that education, while in a certain number of cases it has had the effect of creating in the Natives an aggressive spirit—arising, no doubt, from an exaggerated sense of individual self-importance, which renders them less docile and less disposed to be content with the position for which nature or circumstances have fitted them—has had generally a beneficial influence on the Natives themselves, and by raising the level of their intelligence, and by increasing their capacity as workers and their earning power, has been an advantage to the community." (*South African Native Affairs Commission*, 1903–5: *Report*, section 328.)
>
> "The witnesses are generally agreed that education has the effect of making the Native more intelligent, more civilised, and more loyal, and of increasing his wants. It is also widely, though less generally, admitted that education makes the Native more moral and more industrious. Your Committee can, however, find no evidence in support of the theory that education has a tendency to induce crime. Your Committee submit that the primary objects of Native education must be the development of intelligence, the training of character, and in particular the promotion of industry, and that if these objects are duly kept in view throughout, and

[1] The same misconception exists in the United States. "The typical educated Negro in the eyes of the white man is a Negro with a high hat, imitation gold eye-glasses, a showy walking-stick, kid gloves, fancy boots and what not—in a word, a man who has determined to live by his wits." (Booker T. Washington, *Up from Slavery*, p. 151.)

nothing is done to force development unnaturally, Native education cannot fail to be to the advantage of the whole country." (*Cape Select Committee on Native Education*, 1908: *Report*, section 4.)

The belief that the educated Native tends to become criminal is very widespread in South Africa, because of the prominence given in the press to criminal cases in which literate Natives are concerned, and because of the unfortunate fallacy of classing the overdressed, swaggering, insolent street Native as educated. To argue from a particular instance to a general law is easy, when the thought is fathered by the wish; and because one or two educated Natives have been guilty of criminal offences, generalisation such as "eighty per cent. of the pupils turned out as educated on mission stations have turned criminals" are made.

In 1906 the Rev. A. E. Le Roy, principal of Amanzimtoti Seminary, the largest educational institution for Natives in Natal, investigated the charge and proved its falsity.[1] Three methods were used:—

(*a*) Inquiry at six of the largest prisons in Natal and Zululand produced the following statistics regarding the number of literate Native prisoners:—

Prison.	Date of report.	Total No. of prisoners.	No. literate.*
Durban	Admitted April 7 to May 6.	260	2
Pietermaritzburg	Confined May 19.	507	31
Eshowe	Confined May 19.	214	13
Three smaller prisons		43	0
		1024	46

* Literate here means able to read and write English or Zulu. The number of educated Native criminals is much less. Of almost 2000 Native criminals received at Durban Jail during the two years ended December 31, 1905, only 5, or ·25 per cent., were sufficiently educated to be able to read in the fourth reader.

[1] Rev. A. E. Le Roy, "The Educated Zulu," a paper read before the South African General Missionary Conference, Johannesburg, 1906.

(*b*) According to the Census Report, there were confined in the prison of Natal, on the day the census was taken, 1862 Natives, of whom 82 were able to read and write. This percentage of 4·4 corresponds almost exactly with the figures under (*a*) above.

(*c*) Of the 800 ex-pupils of Amanzimtoti Seminary (Mr Le Roy's school), only 11, or 1·4 per cent., have ever been convicted of crime.[1]

The further charge that the educated Native was lazy, disrespectful, and unfitted for work was also refuted by Mr Le Roy. The employers of the 91 ex-students from Amanzimtoti Seminary working in Durban and Johannesburg were questioned as to the worth of the boys. Were they good workers? Were they respectful? Were they trustworthy? How did they compare with the "raw" Kafir? Unqualified approval was given of 82 of the boys, 5 were satisfactory in spite of minor weaknesses, while 4 were unsatisfactory. Some of the comments of the employers, all of which are given by Mr Le Roy, are interesting:—"Good and trustworthy." "The best boy I have." "All rattling good boys, never had any trouble; hard workers." "Good boys, but exceptions. Mission Natives worthless." "Was here a year, but knew too much." "A credit to missionaries." "Not a word of complaint." "Very good boy, respectful and willing." "Absolutely the best boy I've had; gets drunk occasionally just like a

[1] The argument that to educate a Negro is to make a criminal of him is frequently used in the Southern States. It has been refuted again and again. Thus Dr Weatherford says: "The facts do not bear out this statement. It is estimated that 67 per cent. of the Negro criminals to-day have had no training. If the South wishes to be free from its fearful harvest of crime, it is none too soon to deliberately start on a more definite plan for Negro training." (*Op. cit.*)

"Not a single graduate of the Hampton Institute or of the Tuskegee Institute can be found to-day in any jail or State penitentiary. After making careful inquiry I cannot find a half-dozen cases of a man or a woman who has completed a full course of education in any of our reputable institutions like Hampton, Tuskegee, Fisk, and Atlanta who are in prisons. The records of the South show that 90 per cent. of the coloured people in prisons are without knowledge of trades, and 61 per cent. are illiterate." (Booker T. Washington, *Working with the Hands*, p. 235.)

white man, but good worker and respectful." Mr Le Roy estimates that of the 800 ex-students of his institution 10 per cent. are worthless, "both from a Christian and industrial viewpoint"; 20 per cent. are good workers but are not leading Christian lives; while 70 per cent. are to-day reliable men, a credit to the school and to the Church.

Although it is almost certain that similar satisfactory results could be obtained from other missions, it is a pity that they have not been collected, as the contrary impression still prevails to a considerable extent.[1]

The experience of the United States shows that even the inadequate education provided for Negroes in the Southern States has produced good results. Dr Weatherford, after quoting statistics to prove his points, sums up the results as follows:—

> "It has never been found in all the world that a sane and thorough intellectual equipment has been detrimental to morals or to industrial efficiency. The Negro is no exception to this rule. It is not the educated Negro that fills our penitentiaries and jails, works in our chain gangs, and fills our poorhouses. These places are given over to the ignorant and depraved. It is not the educated Negro that makes up our idle and vagrant class, that commits our murders and despoils our women. Here, again, it is the illiterate and degraded Negro. The trained Negro lives in a better home, wears better clothes, eats better food, does more efficient work, creates more wealth, rears his children more decently, makes a more decent citizen, and in times of race friction is always to be found on the side of law and order. These things seem to be worthy fruits, and whatever system produces them should have our approval. If we are to be fair to ourselves, fair to the section in which we live, and fair to the Negro race, we must see that a common school education is provided for all, that industrial

[1] The calendar of Lovedale Institute contains the names of thousands of educated Natives who are a credit to their school training and education. Many similar proofs could be adduced from American reports.

training is given to the majority, and that a more thorough and complete training shall be given to the capable few who are to become the leaders of this race." [1]

Our own experience in South Africa has been the same, so that the proper reply to the question, "Can we afford to educate the Native?" would seem to be, "Can we afford *not* to educate him?"

[1] *Negro Life in the South*, p. 113.

CHAPTER IV

MISSIONARY ENTERPRISE AND THE HISTORY OF NATIVE EDUCATION

THE history of Native education in South Africa is the history of South African missions, for it is due entirely to the efforts of the missionaries that the Natives of South Africa have received any education at all, and to this day all but three of the several thousand Native schools are conducted by missionary agencies.

The authoritative history of South African missions has been written,[1] and all that we propose in the present chapter is to examine the state of Native education at different stages in its development, and where possible to show the attitude of the several Colonial Governments to the question. Statistics showing the growth of Native education and its present position are given, and finally the work of the missionaries is considered.

Section 1.—The History of Native Education in the Cape[2]

One of the avowed objects of the first settlement of the Cape in 1652 was to bring the benefits of Christianity and civilisation to the heathen. The Dutch lost no time in carrying out their intentions, and in 1656 a school, the first to be established in South Africa, was set up in Cape Town for the instruction of slave children from the West Coast. At first white and coloured were taught together, for we hear of a school being opened in 1663 with 17

[1] Du Plessis, *History of South African Missions*, Longmans, Green & Co.

[2] Based on the account by Messrs G. B. Muir and M. E. Sadler in vol. v. of *Special Reports on Educational Subjects*, Board of Education, London.

children, of whom 4 were slave children, 1 a Hottentot, and 12 Europeans. In 1676 a movement towards separation took place, but pending the establishment of the Coloured school the brighter Coloured children were allowed to attend the school for Europeans. At the end of the seventeenth century there were, according to Mr Muir's estimate, three school centres at Cape Town, Stellenbosch, and Drakenstein, where small groups of children received a semi-secular education under the care of the Church. These schools were probably attended by the European children and the best of the Coloured pupils. Progress in the provision of educational facilities must have been slow, for a century later, in 1779, the School Commission reported the existence of only eight public elementary schools, containing 696 children. Slave children were in attendance at these schools, and there were also a special "Slave Lodge" school of 84 children, and a few private schools.

The educational efforts of the Dutch and English Governments were directed towards the establishment of Government "Latin and Dutch Schools" in Cape Town, and the Government-aided but locally controlled "Church Clerk Schools" of the country districts.[1] The Churches everywhere, however, gradually began to establish "mission schools" for those who could not afford to pay school fees. These schools were attended by a few poor Whites, but principally by slave children and Hottentots. In 1824 a Commissioner speaks of having inspected four mission schools, two for slave and two for Hottentot children; and the historian Theal speaks of a "considerable number" of mission schools as existing in 1825.

We see that the mission schools were intended for the Coloured children in the Colony proper, but towards the beginning of the nineteenth century an entirely different set of "Native" schools came into existence. The strong missionary movement of that time resulted in the rapid establishment of schools for Coloured and particularly for Bantu children. Mr Muir, writing of the position about the year 1837, says :—

> "It is almost certain that by this time the number of mission schools for Coloured children considerably ex-

[1] Muir and Sadler, *op. cit.*, p. 18.

ceeded the number of all kinds of schools for White children. The missionary movement begun by the Moravians in 1792 had been taken up by the London Missionary Society in 1799, the South African Society about the same time, the Wesleyan Church in 1816, the Glasgow Society in 1821, the Rhenish Society in 1829, the Paris Society in 1829, and the Berlin Society in 1834. It had thus gradually assumed large proportions, and we are consequently not surprised to learn that at the time now reached there were over fifty European missionaries at work in the Colony. All of these, with their numerous helpers, interested themselves in the education of the Coloured races, no fees being charged, and the training being in most cases similar to that given in the schools attached to churches in England. In almost every village, we are told, a branch of one or other society existed, by means of which the education of Coloured people, both children and adults, was fostered. Stations also had been founded, such as Lovedale in 1824, which afterwards came to be almost exclusively educational in character. Theal is therefore probably correct in saying that at the close of the period now under consideration much better provision was made for the Coloured people than for the White." [1]

In the year 1854 Sir George Grey came out to the Cape as Governor. One of his first tasks was to attempt to settle Native affairs, so as to prevent the recurrence of the Kafir wars on the Eastern frontier.

"After visiting the frontier and making himself thoroughly familiar with the facts, he resolved upon a plan of 'peaceful subjugation' in which education was to play an important part. His idea was 'to gain an influence over all the tribes inhabiting the borders of the Colony, from British Kaffraria eastward to Natal, by employing them on public works opening up their country, by establishing institutions for the education of their children and the relief of their sick, and by introducing amongst them laws and regulations suited to their condition.'

[1] Muir and Sadler, *op. cit.*, p. 18.

He therefore sought and obtained from the Imperial Government a large annual sum for the furtherance of his scheme, and of this sum a goodly portion was devoted by him year after year to education. One or two Church institutions for the training of Natives had, as we have already seen, been for some time in operation in Kaffraria, and these he utilised; but his view was that the kind of instruction given in them was too bookish, and that what was most needed was instruction in manual work. Grants were consequently given to develop industrial education at Lovedale, Healdtown, Lesseyton, Salem, and a number of other places, the total expenditure varying from year to year, but in the year 1857 reaching almost £10,000. As the Imperial Government gradually withdrew its support, these grants-in-aid from 'the sum reserved under Schedule D' of course fell off; but while the support lasted it set agoing a movement in the industrial education of the Natives which has never since come to a stop. It must be noted carefully, however, that the institutions thus aided were as yet in no way connected with the educational system of the Colony, but were directly under the care of the High Commissioner himself." [1]

In 1854 the Cape Colony received representative government,[2] and in 1861 a Commission was appointed to inquire into the system of education and to suggest a revision of the scale of grants. The result of this Commission's report formed the basis of the system of education in the Cape Province which has continued down to the present day. The points affecting Native education are the recommendations which resulted in the continuance of grants-in-aid of Mission Schools and the official recognition of a new type of schools for the Natives in the eastern parts of the colony, namely, "Native Institutions and Schools (Aborigines Border Department)." Both Mission Schools and Aborigines' Schools were classified into three grades on the basis of staff and enrolment. The annual grants-in-aid, which were to be expended on teachers'

[1] Muir and Sadler, *op. cit.*, pp. 28–29.

[2] A special provision required that the sum of £14,000 annually be reserved for "Border Department (Aborigines)."

salaries only, were: for Mission Schools, £75, £30, £15 for Classes I., II., and III. respectively; and for Aborigines' Schools, £140, £40, and £20. All were to be under the management of Church or missionary bodies, and subject to Government inspection. The subjects of instruction were reading, writing, and arithmetic for the Mission Schools, and "suitable elementary education in English or the native language, or in both" and "suitable industrial training" for the Aborigines Schools. A maintenance grant of £15 per annum was made to each of a limited number of male Natives who apprenticed themselves to the authorities of the institution for a period of not more than four and not less than two years, in the wagon-making, blacksmith's, tailoring, shoemaking, and printing trades, and a grant of £10 per annum for girl apprentices to "household work." An allowance of from £10 to £12 per annum was offered towards the maintenance of boarders, other than apprentices, who had "besides the ordinary school work some industrial occupation such as field or garden labour, or special training for pupil teachers."

This favourable treatment in the way of financial assistance, and the inclusion under the operation of the Act of the districts of King William's Town and East London in 1867, districts thickly populated by Natives, led to a rapid increase in the number of schools. Whereas the number of Public Schools for Europeans increased from 147 in 1865 to 169 in 1873 (an increase of 22), the corresponding increase for Mission and Aborigines' Schools was from 206 to 346 (an increase of 140). The syllabus of instruction, which was binding in the Mission Schools, and which was followed by the Aborigines' Schools, sets out the requirements in reading, writing, and arithmetic for the four standards. In Standard IV., for example, the pupils were required to be able to read any ordinary narrative fluently and correctly, to write freely to dictation, and to do sums in practice, proportion, and vulgar fractions.

In 1877 the liberal policy of the Cape Government towards Native education was again exemplified in the establishment of a grant of £120 per annum in aid of the salary of a competent trade teacher, and a special grant of £30 for the purchase of tools, fittings, and materials for industrial work.

Mr Muir draws attention to the fact that better provision was made for the manual training of Natives than for Europeans. In the schools for European children "the industrial education given amounted to little more than a weekly lesson or two from the village carpenter, whereas the class in an Aborigines' Institution consisted of apprentices who, with their teacher, devoted practically the whole working day to their trade."[1] The principle underlying this encouragement of industrial training among Natives is contained in Sir Langham Dale's special report to the Cape House Assembly in 1889:—

> "The only way to enable the groups (*i.e.* Europeans and Natives) to do their parts respectively in the social world is to provide instruction adapted to the needs of each: for the Native races ordinary school instruction and training in the workshop and in domestic industries. You may thus send forth into the labour market from year to year a fair supply of ordinary artisans and domestic servants, while the mass of the Coloured races must fulfil the humbler tasks of agricultural labourers and shepherds; and climatic considerations point to the necessity of securing Coloured labour for outdoor occupations under a semi-tropical sun. If the European race is to hold its supremacy, the school instruction of its children must not only be the best and most advanced, but must be followed by a systematic training of the young colonists in directive intelligence to be brought to bear on all the industrial arts. As the future employers of labour, they need themselves to have practical experience in the productive interests as well as in the mechanical arts, which if supplemented by a good commercial education will enable them to take their places as superintendents, foremen, and ultimately as masters in trade, agriculture, manufactures, and the constructive branches of the arts.
>
> "The majority of the natives may be, at the best, qualified to do the rough work of artisans; but even this work must be under the direction of the guiding eye and hand of the skilled European, and it is the paramount

[1] Muir and Sadler, *op. cit.*, p. 53.

> duty to see that the colonist is as well fitted for the exercise of this directive intelligence as the stranger who comes hither with the cultivation and energy and developed in the populous beehives of European industry." [1]

It would be difficult to find a better expression of the present-day attitude toward Native education of the more liberally-minded section of the European inhabitants of South Africa.

The cautious policy of the Government with regard to the extension of facilities for Native education is shown in one of the terms of reference to the Education Commission of 1891, which states that the Government does not wish to encourage among the Aborigines any expectation of large additional subsidies for their institutions and schools, and therefore instructs the Commission to restrict its inquiry to the present status of industrial training among Aborigines. In its report the Commission pointed out that only a very small percentage of the Native population (viz. those in Native institutions) were receiving manual training. " Probably in none of the 269 schools has any serious effort been put forth to provide ' manual training ' for the boys. In their case the whole of the four hours of daily attendance required by the bye-laws of the Department is devoted to ' literary ' work." The reasons for this neglect were (*a*) the lack of equipment and facilities for industrial training; (*b*) the disinclination of Natives for " bodily toil "; (*c*) the fact that many missionaries thought that it was no part of their " high vocation " to undertake such elementary and menial forms of industrial work as were possible; and (*d*) because the Government had not made manual training a condition precedent to the payment of the Government grant-in-aid. It recommends that one-half of the school time should be devoted " to such manual training as can best be followed in the locality," and also that the Natives should be required to contribute towards their education in the form of a school tax.

The former recommendation was not acted upon, partly because of the lack of suitable forms of industrial training possible for the Natives, partly because of the opposition of

[1] Quoted by Muir and Sadler, *op. cit.*, p. 72.

certain influential educated Natives who wished to have the "white man's education" for their children, but chiefly because of the *laissez faire* policy which has characterised the attitude of the South African Governments towards Native education. The recommendation that Natives should be taxed for school purposes was partially put into effect by the passing of the Glen Grey Act in 1894, which provided local self-government with local taxation for school and other purposes in certain specified areas. It is in these areas that Native education is most flourishing to-day. This sketch brings us down to present-day regulations and practice in Native schools, to which reference is made in different parts of this study. In estimating the number of Native children attending school in the Cape Province a serious difficulty arises from the fact that both Coloured children and Natives attend the Mission (or "B") Schools, and that these are not separated in the published returns. In the Aborigines' (or "C") Schools all but a negligible proportion are Native pupils. The recent growth of Native education is shown in the following table:—

Year.	B schools.			C schools.		
	No. of schools.	Enrolment.	Attendance.	No. of schools.	Enrolment.	Attendance.
1890	442	39,859	28,388	256	14,718	11,381
1895	536	46,582	31,764	337	19,483	13,590
1900	590	50,856	36,633	547	39,028	29,615
1905	697	54,771	43,829	701	44,843	35,855
1910	716	51,701	42,313	846	51,850	42,826
1915	825	64,794	53,518	990	68,169	57,954

Section 2.—The History of Native Education in Natal[1]

Up till the year 1848 there is little to record regarding Native education in Natal. Politically Natal was part of

[1] This sketch of the history of Native education has been compiled by the present writer from the official records in the library of the Provincial Council of Natal.

the Cape, but the constant intertribal wars and the frequent raids by Zulu kings prevented anything like a general system of education.[1] The few missionaries who were at work among the Natives of Natal maintained small and struggling schools, but these were few in number and unimportant in result. At the outset we must notice a difference between the treatment of Natives in Natal and their treatment in the Cape. In the Cape, as we have already seen, it was a definite part of Sir George Grey's policy to break up the tribal organisation. In Natal, on the other hand, no such attempts have been made. In the Letters Patent of 1848 by which Natal became a separate colony it was laid down that there should be no interference with Native law and custom except in so far as these were repugnant to the principles of humanity. In the Cape the restricting clause was that Native law and custom should not be repugnant to the law of England. The difference is important. The policy in Natal has always been to preserve as far as possible the racial and tribal characteristics of the Native. Hence we have the authority of the Native chiefs maintained (at least in theory), a separate code of Native law, separate schools for Natives, and the retention in the schools of the Native language.

In the Letters Patent of 1848 it was expressly enacted that the sum of not less than £5000 raised from the general revenue of the Colony was to be expended for the benefit of the Natives.[2] A portion of this money was spent in grants to the Mission Schools at work among the Natives, but there was no Government control of the teaching in these schools. In 1852 a Commission was appointed " to inquire into the past and present state of the Kafirs in the District of Natal " and " to report as to their future government." The report of the Commission advocates a measure of Native education

[1] Indeed, the country was so troubled that in 1846 the British Government seriously considered whether or not Natal should be retained as a British Colony. The determining factor was the obligation of the British not to abandon the Native population, which had taken refuge in Natal from the fierce Zulu tribes (see Sir Bulwer Lytton's despatch, dated August 19, 1858).

[2] As Sir Bulwer Lytton pointed out in his despatch, the tax collected from the Natives averaged annually from £10,000 to £12,000.

which we have not achieved even to-day. Industrial schools were to be established in every village; the attendance at school for three years of Natives between seven and twelve years of age was to be compulsory in the Native locations and later "on private occupied farms or elsewhere"; the English and Dutch languages were to be taught; infant schools were to be encouraged; religious education was imperative, but should be left in the hands of the Christian Churches. The Commission's report was fruitless as far as Native education was concerned.

In 1854 Sir George Grey was appointed Governor of the Cape of Good Hope. During his tenure of office he came into contact with Bishop Colenso, who had been made first Bishop of Natal in 1853, and was already upholding the cause of the Natives against what he held to be European aggression.[1] These two powerful men influenced the Natal Legislature, which, as we have already seen, was thinking in the same direction, and in 1856 the first legislation regarding Native education was passed by the Legislative Council and approved by the Secretary for the Colonies. This "ordinance for promoting the education of Coloured youth in the District of Natal" made it permissible for the Government of Natal both to establish and maintain schools for the education of Natives (a scheme which, with the exception of the ill-starred Industrial School at Zwartkop, to which further reference will be made, has not yet been put into operation), and to contribute to the support of Native schools otherwise established. The schools were to be placed under the superintendence and management of the missionaries, but were to be inspected and reported upon by a Government inspector of schools. The whole amount of the money contributed was not to exceed one-fifteenth part of the estimated revenue of the District for the year. The subjects of instruction were to be (*a*) religious education, (*b*) industrial training, and (*c*) instruction in the English language.

Although this ordinance passed the Legislative Council and received the confirmation of the British Government, it remained inoperative, partly because of the opposition of a certain

[1] It is estimated that the population of Natal at this time consisted of 10,000 Europeans and 150,000 Natives.

section of the colonists,[1] and partly because it was not mandatory on the Lieutenant-Governor to put it into operation.

Although the number of Native schools steadily increased and the Government expenditure in grants in aid of schools established and conducted by missionary agencies grew considerably greater, no further legislative action appears to have been taken until 1884, when the Council of Education, which since 1877 had been entrusted with the administration of education,[2] was given the following powers and duties :— [3]

(*a*) Its membership was increased from ten to twelve by the addition of two persons acquainted with the Zulu language and Native habits and customs and taking an interest in Native education.[4]

(*b*) It was empowered to appoint teachers in the Government Native schools which were contemplated, and to pay grants to the existing Mission Schools provided they conformed to the syllabus, rules, and regulations of the Council.

(*c*) The Natal Native Trust, the body which controlled the Native Reserves, was empowered to alienate and make grants of land to the Council for the purposes of Native education.

(*d*) The Council was authorised to appoint an Inspector of Native Schools to carry out its instructions regarding Native education.

(*e*) The Council was required to present to the Legislative Council an annual report, which was to include the report of the Inspector of Native Schools and a financial statement.

(*f*) The financial provision for Native education was to be made from the £5000 reserved annually under the charter for Native purposes, and from such further sums as might be voted from time to time by the Legislature.

[1] A strong protest was sent forward by a section of the community in Durban who, while sympathising with the purpose of the bill, objected to the absence of Government control.

[2] Law No. 15 of 1877. [3] Law No. 1 of 1884.

[4] The clause requiring an acquaintance with the Native language was withdrawn by Law No. 17 of 1884.

(*g*) The syllabus of instruction was to consist of :

(i.) Reading and writing in the English language.
(ii.) Reading and writing in the Zulu language.
(iii.) Arithmetic, up to and including the " rule of three."
(iv.) The elements of industrial training.[1]
(v.) Sewing and plain needlework in girls' schools.
(vi.) Instructions in the principles of morality " in a manner adapted to their capabilities."

(*h*) The age limit for pupils was fixed at from six to fifteen.

The passing of this Act and the subsequent appointment in April 1885 of Mr Fred B. Fynney as Inspector of Native Education gave a strong impetus to Native education. A block of land fifty-two acres in extent was set aside in the Zwartkop Native location near Pietermaritzburg for the purpose of establishing a Government Native Industrial School. A short account of this ill-fated school will be given later.

In 1885, according to Mr Fynney's report, there were seventy Native schools in receipt of Government grants-in-aid. The total enrolment of these schools was 3817 pupils,[2] of whom the following particulars are given :—

Number of pupils receiving instruction in English		.	2341
Do.	do.	receiving instruction in Zulu only .	1454
Do.	do.	able to read English words of two or more syllables	791
Do.	do.	able to write a fair small hand .	857
Do.	do.	able to work sums up to simple subtraction only	537
Do.	do.	able to work sums up to simple division only	354
Do.	do.	able to work sums up to compound (money) rules only . . .	231
Do.	do.	able to work sums in the higher rules	142
Do.	do.	doing plain sewing	1016

[1] In 1885 the clause requiring instruction in the elements of industrial training was relaxed to suit schools where this instruction could not be given, but at the same time the age limit was extended from fifteen to seventeen in the case of pupils attending schools where such instruction was given (Law No. 13 of 1885).

[2] Boys, 978 under twelve years of age : 1159 over twelve years of age. Girls, 987 under twelve years of age : 693 over twelve years of age.

Details are also given of the number of pupils receiving instruction in other subjects, which include singing, drill, drawing, gymnastics, Bible history, English history, geography, grammar, translation, physics, physiology, chemistry, elementary Latin, and French. The industrial subjects taught include farming, housework, carpentry, gardening. An interesting feature in this and subsequent reports details the "means taken to encourage conformity with European habits." These range from such profound measures as "constant reflection upon the infallible truth that Europe, though the smallest of the four quarters of the globe, is the greatest in spiritual, scientific, and military power"[1] to such matter-of-fact methods as "a daily bath and a weekly washing of clothes."[2] The subjects prescribed are reading, writing, arithmetic, geography, and grammar. Mr Fynney bears testimony to the desire of the Natives for education, and refers in eulogistic terms to the civilising influence of missions. He deplores the lack of properly trained teachers, and doubts the advisability of placing Native teachers in sole charge of schools. "When under direct supervision these teachers appear to do very well, and the scholars have shown remarkable progress; but when left entirely to themselves, there has appeared to be a want of energy, system, and discipline," He is emphatic on the need for industrial training, and adds: "No training can be regarded as industrial which does not provide for the teaching of trades or agriculture or some productive labour that would enable the student to earn a living."

In 1886, teachers' examinations of the first, second, and third class were established. The syllabus consisted of the subjects of the Native school syllabus, and in addition manual work, and an ambitious course in science.[3]

The steady advance in the standards of education is indicated by the following table of passes in the inspector's examinations:—

[1] St John's School, Ladysmith.

[2] Adams' Training College, Amanzimtoti.

[3] The Science syllabus for the second class certificate required "some knowledge of one or more of the following subjects—Chemistry, geology (elementary), physiology, agriculture"; and for the first class, "Astronomy, more advanced physiology, political economy, chemistry, geology" (one or more of the above subjects).

	1886.	1887.	1891.	1892.
Standard VII.	..	..	4	13
,, VI.	..	..	28	34
,, V.	4	14	88	87
,, IV.	12	41	146	184
,, III.	87	121	241	283
,, II.	158	192	431	446
,, I.	377	332	470	443

In 1887, on the representation of those in charge of Native schools, the Council of Education amended the standards in Native schools, " in order to assimilate them more closely with those in use in European schools," and the syllabuses of the two types of schools became identical.[1] The formal nature of the work from which our Native schools still suffer is indicated by the following excerpts from the syllabus in English :—

Standard I. : Read from Standard I. Reading Book, English and Zulu. Translate words and know their meaning.

Standard IV. : Read from Standard IV. Reading Book or History of England, and explain words and allusions. Parse simple sentences and illustrate the use of the parts of speech. Detailed, physical, and political geography.

Standard VI.: Read from Standard VI. Reading Book or some standard author. Recite fifty lines from some standard author approved by the inspector, and explain words and allusions. Prefixes, affixes, and Latin roots. More detailed, physical, and political geography. Manufacture and commerce. Circumstances which determine climate.

In 1888 the Council of Education was authorised to classify all schools receiving Government grants-in-aid into three classes, as follows :—

Class 1 schools, which were to receive the highest rates of grant, were industrial schools at which regular instruction was given in trades or industries.

Class 2 schools were those in which manual or field labour was regularly performed by the scholars.

[1] Except that the recitation of English poetry is not required in Standards I. to V. of the Native schools.

Class 3* schools were those which offered no instruction in industrial or manual work.

This evidence of the Government's belief in industrial education is also shown in the establishment in 1887 of a Government Industrial School in the Zwartkop location. This school, which was erected at a cost of £612, 17s. 3d., was opened with a staff of three teachers, viz. a superintendent, an industrial teacher, and a Native teacher. The initial enrolment was 13, which increased to 19 before the end of the year. Mr Fynney speaks well of the academic performances of the pupils at the annual examination. On the industrial side he reports the making of 40,000 bricks, the erection of a new workshop by the pupils, the cultivation of between 9 and 12 acres of land, and the planting of over 1000 trees. Mr Fynney states that the young Natives living in the neighbourhood do not take advantage of the school, but he is very optimistic as to the future. Soon doubts began to appear as to the success of the institution. At one time the whole of the boarders absconded owing to some disagreement with the management; the cost of the institution (£22, 18s. 6d. per pupil per annum) began to alarm the Government, and the absence of local support from the Native people continued. Finally, in 1892 the institution was closed. Mr Robert Plant, who on the death of Mr Fynney had become Inspector of Native Education, commenting on the failure, says: "From the first it was seriously handicapped by its unfortunate position, and that it has died so soon will astonish no one who is acquainted with the facts of the case. It has cost a considerable amount as an experiment, but may have a distinct value as a lesson."[1] The lessons to be learnt from this costly failure would appear to be: (*a*) the necessity for close co-operation with the Mission Societies in all educational work connected with Natives; (*b*) the importance of inducing the support of the powerful Native chiefs in such enterprises;[2] (*c*) the need to work up gradually to such a

[1] Report of Inspector of Native Education, June 1892.

[2] "When I urged them (the Natives) to send their children, the reply I got was, 'Our chiefs are the mouthpiece of the Government to us; we have not been told by them to send the children, and until we are told we shall not send them.'" (Extract from the Report of the Inspector of Native Education, 1889.)

comparatively advanced scheme as an industrial school for Natives; and (*d*) the economy and efficiency of making use of the voluntary efforts of missionaries. Since the failure of this undertaking no further attempts have been made in Natal to conduct a Government-managed institution, but a Government school for Natives will be opened in Durban in 1917, the progress of which will be watched with interest. The praiseworthy, but not altogether judicious, attempts of the Council of Education to foster industrial education were checked in 1894, when a popular agitation against the industrial education of the Natives, coinciding with a general election, led to a modification of the regulations regarding grants in aid of industrial work. The decision of the Government is stated in the Report of the Superintendent of Education for 1895: "No Native school now receives Government aid if the products of the industrial work done in that school are allowed to be sold or disposed of in such a manner as to compete with general trade, or if the school be in any way responsible for or associated with the printing and publishing of any Native newspaper. The object of the Government in making grants to the Native Mission Schools is to assist the advancement of simple rudimentary education among the Native population, and to accustom the Natives to such regular habits of industry as may be best calculated to promote their contentment and happiness for the future." This represents the position with regard to trade work in the Natal Native schools to-day.

In June 1894, on the establishment of responsible government, the Council of Education ceased to exist, and the control of education passed to the Minister of Education. This brought about a change in the administration of Native education. The Inspector of Native Education, who had hitherto reported to the Council, now became a subordinate officer under the Superintendent of Education, although he was allowed wide discretion in his work.

An important change in the method of payment of grants-in-aid was made at the same time. The system of an annual fixed grant to the schools, irrespective of their size, was abandoned in favour of a *per capita* grant on the quarterly average attendance. This altered the amounts which the several schools were receiving, and adjusted many inequalities.

The unsuitable syllabus of 1887 continued in operation until 1893, with slight and unimportant modifications in 1889. When the three higher standards, VI. to VIII., were eliminated, a further modification took place in 1904, and in 1910 the syllabus assumed its present form.

The growth of Native education in Natal is shown by the following table, which refers to Government-aided schools only.

Year.	No. of schools.	Average enrolment.	Average attendance in per cents.	Government grant to nearest pound.	Native contribution in fees, etc.
				£	£
1877	42	2,390*	63†	1,038	174
1887	54	2,943*	67†	2,286	489
1897	157	8,542*	75†	4,853	711
1907	170	12,246*	67†	7,319	2248
1908	168	14,056*	66†	7,594	2885
1909	178	12,484	80	8,914	2774
1910	175	13,452	82	10,431	3293
1911	198	15,186	87	11,773	3505
1912	231	17,852	88	14,170	5308
1913	267	20,098	88	17,304	4729
1914	296	21,595	89	21,574	6138
1915	302	21,700	89	21,587	6941

* Total enrolment.
† Calculated on total enrolment.

Section 3.—The History of Native Education in the Transvaal

Educational work among Natives in the Transvaal dates from 1857, when the first mission, the Hermannsburg Evangelical Lutheran Society, began work. No financial support or official recognition was given to the schools by the Republican Government. After the Boer War the Government made a survey of the schools conducted by the various religious bodies, and instituted a scheme for the payment of grants-in-aid. A great number of schools were unable to meet the conditions and continued to operate as unaided institutions. Thus in 1906 there were 177 unaided schools with an enrolment of

8492 pupils, in addition to the 197 aided schools with their enrolment of 11,730 pupils. Of the work of these schools it has been said: "The official reports and the evidence given before the Native Affairs Commission show that most of the Native schools are in a state of deplorable inefficiency. They are generally held in church buildings ill adapted for educational purposes. In many cases seats and desks have not been provided, 'squatting room' for the children having been thought sufficient. The education given is often of an extremely rudimentary kind. In 114 schools inspected during 1904 no less than 85·5 per cent. of the children in attendance were in the sub-standards, and only 1·5 per cent. had passed or reached Standard III. In 1905–1906 only 65 out of the 305 Native teachers held certificates; and the unsatisfactory condition of these schools is largely due to the inefficiency of the teaching staffs. Many teachers are incapable of giving instruction beyond Standard I., and comparatively few are competent to bring the pupils up to Standard III." [1]

The highest standard to which pupils could proceed was Standard III., and the syllabus of instruction was but an abbreviation of the syllabus in use in European schools. A special officer to inspect and supervise Native schools was appointed; but in 1909 this post was abolished, as it was found that no one man could adequately supervise the numerous Native schools in so large an area as the Transvaal, and the inspection of the schools was transferred to the officers who inspect the European schools.

The Education Law of the Transvaal empowers the Department to establish as well as to aid Native schools, but up to the present there is only one Government school for Natives, that in the Klipspruit location.

The whole of the regulations governing Native education have recently been revised by the Council of Education, and new syllabuses drawn up. This new code is to come into operation in 1916, provided that the Legislature grants the necessary funds.[2] The chief features of the new code are:—

[1] *The South African Natives*, 1906, pp. 169, 170.

[2] Up to the present (Feb. 1917) the legislature has not given the financial assistance recommended, but many of the schools and institutions are making an effort to carry out the syllabus.

(1) A very liberal system of grants-in-aid to missionary-conducted schools and institutions.

(2) The division of school work into "training" and "instruction," the latter to comprise the usual subjects taught in primary schools, and the former to include "religious, moral, physical, and industrial training through appropriate exercises and activities." At least one-half of the school time is to be devoted to this side of education. The object of the distinction is obviously to emphasise the permanent habit-forming side of education, but it is nevertheless unfortunate, as it will tend to set up a distinction, which should not exist, since *all* subjects of instruction should possess a definite and discernible training value if properly taught. No subject of instruction which does not show itself in action is worth inclusion in a syllabus.

(3) The non-requirement of school fees as a condition of Government support.

(4) The institution of a two-years' preparatory course, and of a seventh-year or teacher preparatory course.

The educational reforms proposed are thus summarised in the report: "The Native is to have an extra year's schooling where the conditions warrant it; his own language is to be recognised as the original vehicle of instruction; such of the elements of literary subjects as he can assimilate and take profit from are to be taught, while the whole fabric is to rest on a liberal scheme of training aimed at developing a healthy, moral, and industrious member of the community. To achieve these aims, a liberal measure of assistance must be forthcoming from the Government, and, what is equally if not more necessary, a liberal readjustment of views on the part of teachers and superintendents responsible for Native education, so that the relation between training and instruction as conceived in the revised curricula may be a living reality in the schools." The whole report represents a liberal attitude towards Native education expressed in sound educational theory, and if put into operation will do much to set Native education on the right lines.

The following table indicates the enrolment and attendance

in Government-aided schools, and expenditure on Native education for the past ten years:—

Year.	No. of schools.	Average enrolment.	Average attendance.	Government grant (£ only).
1906–7	197	11,730	9,896	7,942
1907–8	221	12,091	10,332	9,152
1908–9	243	11,664	9,922	10,408
1909–10	230	11,703	9,795	10,979
June 1910–Dec. 1911	236	12,839	10,738	19,107 *
1912	251	14,743	12,109	13,961
1913	253	15,179	12,670	17,074
1914	260	15,138	12,677 †	14,099 ‡
1915	267	15,428	12,748	16,168

* Expenditure for eighteen months.
† Exceptionally severe malaria in northern districts.
‡ Grants curtailed owing to financial conditions.

Section 4.—History of Native Education in the Orange Free State

Although missionary societies have been at work in the Orange Free State since 1835, it was not until 1878 that the Government of the Republic recognised their educational efforts by giving a grant of £45 per annum to the schools conducted by the Dutch Reformed Church at Witzie's Hoek. This grant was increased to £145 in 1893. In 1890, grants of £50 and £30 per annum were made to the school at Moroko and Bethany respectively, and these aided schools were placed under the supervision of the Education Department. No syllabus or course of study appears to have been drawn up by the Department of Education.

Since the late war a considerable advance in Native education has been made. A Government Industrial School for Native girls has been established at Moroko, and grants in aid of school work have been paid to the various mission societies operating in the Orange Free State. These grants have been paid in lump sums on a capitation basis on the returns sent in

by the missionaries. The schools are not inspected, and no syllabus is prescribed, although, as a matter of fact, most of the Native schools work on the excellent permissive code drawn up by the Department in 1912, which, however, failed to receive the endorsement of the Orange Free State Provincial Government.

The following figures will indicate the growth of Native education in the Orange Free State :— [1]

Year.	Enrolment.	Government expenditure.
1903	..	£2000
1904	..	1500
1905	..	1500
1906	..	1700
1907	..	2000
1908	..	2000
1909	..	2000
1910	9,281	2000
1911	9,945	4000
1912	10,444	4000
1913	10,898	4000
1914	11,864	4000
1915	12,056	4000

Section 5.—History of Native Education in Basutoland [2]

The history of Native education in Basutoland is largely the history of the Paris Evangelical Mission Society, although valuable educational work has also been done by the Roman Catholic and English Church Missions. From the time of the first settlement of the Paris missionaries at Morija in 1833 until the present day, the missionaries of this society have exercised a great influence on the political and social history of the Basutos. Moshesh, the able and far-sighted chief of the Basutos,

[1] Owing to the records of the Department having been destroyed by fire, no information regarding the enrolment prior to 1911 is available.

[2] This short sketch of education in Basutoland has been compiled form the *Livre d'or de la Mission de Lessouto*, the official history of the Paris Evangelical Missionary Society, and from Mr Sargant's reports.

welcomed the missionaries as a force who would not only instruct his people, but would increase his own power in the troubled and rebellious districts around Morija. He made use of them as counsellors and as intermediaries in his discussions and disputes with the Colonial Governments. In return for these services he gave them his protection and encouraged them in their work, although he himself never embraced the Christian faith. A Native school was opened at Morija shortly after the coming of the missionaries, but in the troubled times of tribal warfare little progress was made. By 1838 three other stations had been established at which elementary schools were doubtless conducted. At one of these, Beersheba, there were over 300 pupils by 1842.

In 1846 the need for catechists and Native preachers became pressing, and a secondary school or seminary for the training of Native ministers was founded.

In the troublesome years from 1848 to 1868 the work of the Mission was curtailed by panic withdrawals of support from Paris, and by the quarrels of Moshesh with the British and the Boers. In 1865 a "central school" was established at Morija for the training of catechists. In 1871 Basutoland came under British control, and was placed for administrative purposes under the Cape of Good Hope. In that year the number of pupils enrolled in the several schools was 1876, as against 726 in 1864.

In 1868 the Mission established a secondary school for boys at Morija, which in 1875 became a training school for teachers to supply the new requirements of the Cape Education Department. This school has become the chief training centre for Basutoland. In 1873 a preparatory school for the training school was established, but by reason of the progress made by the ordinary primary schools this institution became unnecessary, and was converted into the Bible school in 1880.

In 1878 an industrial school was established by the Mission at Leloaleng, where a site and buildings were given by the Government. In spite of its unsuitable location, this school has done good work in turning out a number of fairly competent carpenters and masons.

By 1880 the Mission had already eighty schools. A printing press was set up at Morija, and school-books in Sesuto, as well

as religious books, were published. In 1882 a theological school was established.

In 1884 Basutoland came under the direct administration of the English Government. The grants in aid of Native education which had been paid by the Cape Government were withdrawn, but in 1885, when the new Government was settled and the taxes were paid, the grants were resumed. The number of pupils steadily increased from 2180 in 1884 to 4560 in 1888, and 7869 in 1892.

In 1904 Mr E. B. Sargant was sent by the High Commissioner, Lord Selborne, to report on education in Basutoland. As a result of Mr Sargant's report, reforms and changes were introduced into the system, the chief of which were :—

(*a*) The establishment of an Education Department with the necessary staff to administer education through the three missionary societies.

(*b*) The constitution of a Central Advisory Board, consisting of officials and representatives from the mission societies.

(*c*) The laying of emphasis on instruction in and through the medium of the vernacular, and a strong (but not entirely successful) attempt to foster Native arts and crafts.

(*d*) A regrading of schools, and the delimitation of the nature of the work to be attempted in each type of school.

The present system of education is obtained in other parts of this study. In the following table the growth of Native education in Basutoland is indicated :—

Year.	Average attendance.	Amount expended.
1908	9,279	?
1909	9,498	?
1910	11,651	?
1911	13,417	£9,804 (9 months only).
1912	15,271	14,657
1913	17,070	16,771
1914	17,643	18,544

Section 6.—The General Situation of Native Education at the Present Time

In the table on the following page a conspectus of the general position of Native education in the year 1912 is given. The year 1912 is chosen because that is the latest year for which complete figures are available. The fact that in the Cape Province Native children are not separated from other Coloured children makes a satisfactory comparison of the situation in the several provinces very difficult, but it has been possible to obtain separate figures for the Transkeian Territories, where the "Coloured" children are almost entirely Natives. The way in which the table was derived is as follows :—

(i.) *Column* 1 gives the four provinces of the Union and Basutoland. It was felt that the Basutoland figures should be included, as reference is frequently made in this study to educational affairs in that country. The figures for Basutoland are for the year 1913–1914.

(ii.) *Column* 2 gives the Native population as determined by the last census.

(iii.) In *column* 3 the estimated number of Natives between the ages of seven and eighteen is given.

(iv.) *Column* 4 shows the number of children in average attendance in 1912.

(v.) The figures in *column* 5 were obtained by finding what percentage of the children who might be expected, by reason of their age, to be at school, were actually enrolled.[1]

(vi.) *Column* 6 shows the anount of money expended on Native education in each province.

[1] In response to an inquiry as to the best method of calculating the number of Native children of school age, Mr Joseph A. Hill, in charge of the Division of Revision and Results of the United States Bureau of the Census, writes: "I know of no way in which any very exact or reliable computation can be made, but I should think that the percentage of children from seven to eighteen years of age in the total Negro population of the United States would furnish a fairly good basis for an estimate. This percentage is 25·9, representing a little over one-fourth of the total Negro population."

TABLE No. 2

A Conspectus of the Present State of Native Education in the Union of South Africa and Basutoland, showing the Number of Native Children, the Amount of the Government Grants-in-Aid, and the Amounts contributed by the Natives in Direct Taxation for the Year 1912

(1) Province.	(2) Native population, Census 1911.	(3) Number of persons of school age, *i.e.* 25 per cent. of (2).	(4) Average enrolment, 1912.	(5) Percentage of children of school age actually at school.	(6) Expenditure on Native schools, 1912.	(7) Expenditure *per caput*.	8) Public revenue derived from Native sources, 1912.	(9) Percentage of revenue derived from Native sources expended on Native education.	(10) Expenditure *per caput* on number of persons of school age.
					£ only.	*s. d.*	£ only.		*s. d.*
Cape, including Territories	1,982,588*	495,647*	120,219†	24·9	83,320	13 10	304,073	27·4	3 4
Cape Transkeian Territories.	889,946	222,261	59,008‡	26·5	..	..	213,467	..	..
Natal .	953,389	238,347	17,852	7·5	14,170	15 10	274,447	5·2	1 2
Transvaal	1,219,845	304,961	14,743	4·8	13,961	18 11	453,880	3·0	0 11
Orange Free State	325,824	81,456	10,444§	12·8	4,000	7 8	100,205	3·9	1 0
Basutoland	404,507	101,127	17,070‖	16·8	16,771	19 8	161,417¶	10·4	3 4

* Including Coloured.
† On roll 1st September, including Coloured.
‡ On roll 1st September.
§ On roll second half-year.
‖ Average attendance.
¶ The total revenue, including that from European sources.

(vii.) The *per caput* expenditure in *column* 7 is obtained by dividing the figures in column 6 by the figures in column 4.

(viii.) The estimated amount of public revenue derived from Native sources (*column* 8) was obtained from the *Report of the Department of Native Affairs for 1912.*

(ix.) In *column* 9 is shown that percentage of the revenue derived from Native sources which is expended on the education of Native children.

(x.) In *column* 10 is shown the amount of money which each province is allotting to the education of each Native child of school age, whether attending school or not. The figures are obtained by dividing the figures in column 6 by the figures in column 3.

In connection with this table the following facts are worthy of special attention :—

1. The comparatively liberal attitude of the Cape Province towards Native education.

2. That part of South Africa in which there is the highest percentage of children of school age actually attending school is the Transkei, where a form of self-government with local taxation for education obtains.

3. The highest *per caput* expenditure on education is in Basutoland, where the Native people tax themselves for education.

Section 7.—Statistics of Native Education, 1912

In the following table are shown the nature and number of educational institutions for Natives, their enrolment, and the number and percentage of pupils in each standard of the elementary schools. The figures are for 1912, the latest year for which such details are available. The most important developments since that date have been the establishment of the South African Native College in the Cape Province, and the increase to six of the number of training institutions in Natal.

TABLE No. 3

SHOWING NUMBER OF EDUCATIONAL INSTITUTIONS FOR NATIVES IN 1912, THEIR AVERAGE ENROLMENT, AND THE PERCENTAGE OF PUPILS IN EACH STANDARD OF THE ELEMENTARY SCHOOLS.*

	Cape.		Natal.		Transvaal.	Orange Free State.	Basutoland.
Colleges	0		0		0	0	0
Training institutions	12		3		4	0	5
Industrial schools and departments	27		5		1	1	
High schools	1		0		0	0	0
Elementary schools	1,680†		232		251	121	236
Pupils in training institutions	1,203		72		237	0	631
Pupils in industrial schools	1,034		₱		27	46	
Pupils in high schools	56		0		0	0	0
Pupils in elementary schools	97,652‡		18,172		14,954	10,444	20,211
	No.	Per cent.	No.	Per cent.			
Number and percentage below Standard I.	61,396	62·8	11,391	61·0	..	..	..
Number and percentage in Standard I.	11,928	12·3	2,376	13·0	..	..	..
Number and percentage in Standard II.	9,950	10·3	1,619	8·8	..	..	..
Number and percentage in Standard III.	6,705	6·8	1,089	5·9	..	..	..
Number and percentage in Standard IV.	3,769	3·7	1,047	5·9	..	..	..
Number and percentage in Standard V.	1,844	1·9	378	2·0	..	..	..
Number and percentage in Standard VI.	785	·8	240	1·1	..	..	..
Number and percentage in Standard VII.	6	..	32	·1	..	..	..

* Compiled from the 1913 Report of the Under Secretary of Education for the Union and the British Government's Report on Basutoland (*Colonial Reports*, No. 313).

† Including "Coloured" schools.

‡ The number of pupils, including "Coloured," present at inspectors' examinations, 1912.

Section 8.—**The Missionaries and Their Work**

It is said that a certain wise old Native chief divided Europeans into two classes, viz., white men and missionaries. The distinction is significant. To the thoughtful Native the white man is the disintegrating force which has broken down his tribal customs and sanctions, and has replaced them with nothing but innumerable and vexatious governmental restrictions introduced for the benefit of the white man. On the other hand, he knows the missionary to be his friend. It is the missionary who educates his children, who writes his letters, who cares for him in sickness and sorrow, who acts as a buffer between him and the local storekeeper or Government official, and whose motives are always altruistic.

It would be difficult to find a nobler record of heroism than the history of missionary enterprise in South Africa. One needs to know the life of the missionary from the inside, as the writer has seen it, to appreciate the sacrifices made by these devoted men and women. The isolation from society, the absence of the amenities of life, the inevitable deprivation of educational advantages for their children, the want of sympathy often shown by Government officials and their fellow-colonists, are but part of the price they pay for their self-imposed devotion to the task of regenerating the Bantu. That they have made mistakes the missionaries would be the first to admit. No restrictions have been placed upon the work of a missionary, with the result that a number of men, unfitted by nature and training, or lack of training, have taken up mission work.[1]

In the early days the missionaries did not realise the necessity for the stern measures which the colonists took to protect themselves from Native aggression, and accused them (unjustly in many cases) of inhumanity.[2] Some, in their zeal to preach the gospel of liberty and the brotherhood of man, have failed

[1] In the writer's opinion missionaries and teachers should be required to take out a licence before being allowed to practise among the Natives. It is highly desirable that the Government should know who are educating the Native people.

[2] The rash charges made by such men as Vanderkemp and Philip did much to create ill feeling between the colonists on the one hand and the missionaries and Natives on the other.

to realise the difference between a Native just emerging from barbarism and a European with two thousand years of civilisation behind him. Many have prepared their charges for the narrow life of the mission station rather than for that of the larger world outside. They have branded as "sins" such practices as smoking and snuff-taking, and the Native is perplexed when he finds decent white men—ay, and sometimes even clergymen—indulging in these "sins." Many again have thought that all that was necessary in the way of education for the Native was an ability to read the Bible, and that a Christian life would follow as a matter of course. Their greatest mistake, however, was in breaking down *all* the organisations and customs of the Native people without waiting to discriminate between the good and the bad. Had they studied Native life they would have found some good qualities which would have served as a basis for the superstructure of Christianity and European civilisation.[1] As it was, they often destroyed what they were not able to rebuild, and left many of the Natives in a worse state than they were before.[2]

Reference should here be made to the harm done to mission work by denominationalism. The jealousy and unedifying quarrels of missionaries of different denominations have brought their work into disrepute in many parts. Attempts at proselytising are not unknown, and sometimes material advantages are offered to Natives to induce them to join a particular church. The overlapping of mission stations also betrays the jealousy of the denominations. The writer knows of a place where one Protestant denomination stepped over a hundred miles of untouched country in order to establish a station at a place where another Protestant denomination had

[1] At the third Missionary Conference held at Bloemfontein in 1909 Dr W. C. Willoughby, then Principal of Tiger Kloof Native Institute, made a strong plea for the retention of those Native beliefs and customs which were not inimical to Christianity. From the discussion it would appear that missionary opinion to-day is divided on the question.

[2] "Through the relaxation of one set of moral restraints before the other set has been brought sufficiently into play there is a very real danger that the Native boy will evade every sort of responsibility. In this way, indeed, the name of Christian Native has too often become a by-word with employers." (Sargant, address at South African Society for the Advancement of Science, Johannesburg.)

been conducting a flourishing station for many years. When remonstrated with by the writer, the missionary replied, "Yes, but some of *our people* have gone to live up there." The question has been brought up at Missionary Conferences, but the evil still continues.[1] In connection with school work the same evil exists. Complaints of poaching and even of touting are often made to the Education Department in Natal. In Basutoland Mr Sargant found three competing schools, all of them unsatisfactory, at a single Government camp. Similar trouble occurs in the private Negro schools in the United States. Mr W. T. B. Williams, the field agent of the John F. Slater Fund, cites fifty cases of duplication, illustrating the overlapping with a diagram;[2] and Dr James H. Dillard, in commenting, says:

> "The bare sight of the facts contained in this publication should be sufficient to lead to some action. What stands in the way? The main answer must be, *denominationalism*. Denominations in religion will probably continue to exist as long as the thoughts and tastes of

[1] The following spirited protest by Rev. E. Jacottet deserves reproduction: "How can a Native Christian understand the real differences of the various denominations? How can he be even supposed to understand them? Instead of one Church, he is confronted by a score of them. It means as many different organisations, all of them generally modelled according to the most approved European or American pattern. The Episcopalian regime, which is perhaps so well suited to England, is to be saddled upon the poor Native, who does not know who are Cranmer, Laud, or Pusey. The Presbyterian system, which is said to have worked so great wonders in Scotland and elsewhere, is imported wholesale. What do the Kafirs or Basutos know about Knox or Chalmers? Why should they be obliged to accept a system which, for all we know, may be unsuited to their own minds and ways of life, only because the course of history has made it prevalent in Edinburgh or Geneva? Because in the sixteenth century there has arisen in Germany a great man of God called Luther, and in France another great Christian called Calvin, who did not agree on some minor theological points and thought a little differently about the Lord's Supper, the Basutos and the Kafirs are to belong to different Churches and to be kept for ever in separate ecclesiastical bodies, foreign and perhaps hostile to each other. Why force upon the simple-minded Native the consequences of a historical past which weighs only too heavily upon the home Christian?" (Quoted by Sargant, *Report on Native Education in South Africa*, part iii. p. 53.)

[2] *Duplication of Schools for Negro Youth.*

men differ; but when denominationalism leads to such waste of money and effort as is shown in the efforts to aid in providing education for the Coloured people of the Southern States, it is the part of wisdom and true religion to seek some basis of co-operation rather than to continue in wasteful competition."

The following statistical summary will indicate the extent of missionary activity in South Africa (the Union of South Africa with Basutoland and Swaziland):—[1]

	Protestant.	Catholic.
Missionary Work.		
Missionary societies operating	52	6
European missionaries	1,589	2,463
Ordained Natives	401	
Native workers (ordained and unordained)	8,680	
Principal mission stations	610	258
Sub-stations	4,790	
Communicants	322,673	
Baptised Christians	622,098	
Native Christian adherents (all ages)	1,145,326	62,478
Amount of Native contributions	£137,689	
Educational Work.		
Societies	43	6
Theological and normal schools and training classes	41	
Boarding and high schools	43	299
Industrial schools and classes	16	
Elementary schools	3,029	
Enrolment, theological and normal schools and training classes	964	
Enrolment, boarding and high schools	5,433	17,893
Enrolment, industrial schools and classes	1,137	
Enrolment, elementary schools	168,213	

[1] Compiled from the statistical tables in the *World's Atlas of Christian Missions*, 1911, the figures representing the position in the years 1907, 1908, or 1909. The compiler of the statistics informs the writer that the figures are now (1916) being brought up to date.

The work of the missionaries has received ample, if somewhat tardy, recognition. The Report of the South African Native Commission contains the following restrained but none the less sincere remarks :

> " To the Churches engaged in mission work must be given the greater measure of credit for placing systematically before the Natives those higher standards of belief and conduct. . . . It does not seem practicable to propose any measure of material support or aid to the purely spiritual side of missionary enterprise, but the Commission recommend full recognition of the utility of the work of the Churches which have undertaken the duty of evangelising the heathens." [1]

Mr P. A. Barnett, after criticising the attitude of the Europeans towards Native education in general and missionaries in particular, says :

> " In the meantime, while there are certain missionaries who are not missionaries, and missionaries whose theology is a two-edged and dangerous weapon, the country is deeply in debt to many devoted men and lonely women who live a hard life on poor rations in the wilderness, trying to train the blacks to contribute their share to civilisation. To help on the work so far as it is ' secular ' is the privilege and duty of the Education Department." [2]

Mr Maurice Evans, who regards the missionaries as one of the three main forces acting upon the lives of the Native people (the others being custom and unconscious white influence), thus speaks of them and their work :

> " Their work has gone far beyond the preaching of the Gospel and such literary instruction as would enable their disciples to read the Bible. They have entered into the life of the people, have taught trades, encouraged thrift and industry, made efforts to teach better methods of agriculture, induced them to build better houses and use furniture, and among the women have given instruction

[1] *Report*, sections 288, 289.
[2] *Report of Superintendent of Education, Natal*, 1904, p. 9.

in house and laundry work and taught them some simple industries. . . . The missionary stands to the Native for religion, education ; for all help he may get to make his life cleaner, more moral, and more in keeping with the ideals of the white man at his best." [1]

Lord Selborne takes up the cudgels on their behalf :

"Missionaries, like other people, make mistakes. Natives have often been educated on unsound lines. But, instead of the missionaries and the teachers being the subjects of reprobation by their South African fellow-whites, they, in fact, should be regarded as the people who have saved the situation, because they are the people who have taken far the most trouble, and who alone have sacrificed themselves in order to ensure that the education of the Native, inevitable from the moment that he came into contact with the white man, should contain something good." [2]

Further evidence in support of missionary enterprise could be adduced from studies of the Native question and from official bluebooks.[3] The missionaries of South Africa are working strenuously, and for the most part wisely, for the uplift of the Native people. Ideals of efficiency and economy,[4] if not of gratitude for work nobly done, should compel us to make use of this force in any efforts we may make to extend or modify the system of Native education.

[1] *Black and White in South-East Africa*, p. 97.

[2] *Address before the University of the Cape of Good Hope*, p. 11.

[3] *South African Native Affairs Commission Reports*, section 339 ; *Natal Native Affairs Commission*, 1906, section 85 ; *Report of Select Committee on Native Education, Cape*, 1908 ; *Report of Superintendent of Education, Natal*, 1914. Without exception the South African Commissions on Native Affairs and on Native Education recommended the use of missionary agencies in the uplifting of the Native people.

[4] "What the value of the missionary is to our work from a financial point of view may be seen in the fact that while the average cost per child inspected of the 2676 connected with mission work is £1, 3s. 2d., the average cost of the children at the Zwartkop [Government Industrial] School is £22, 18s. 6d." (*Minute on Native Education, Natal*, 1889.)

CHAPTER V

THE PRESENT ADMINISTRATION OF NATIVE EDUCATION

In the preceding chapter it has been shown that the present system of Native education is almost entirely the product of missionary enterprise. The different Governments have supported the efforts of the missionaries by financial grants-in-aid; but these, although they have been steadily increased of late years, are still insufficient for the needs of the schools, and have been and are still supplemented by donations from mission societies in South Africa and abroad. The erection and equipment of buildings, the securing and payment of teachers—in a word, the responsibility for the maintenance of the schools—still devolves upon the missionary superintendents. It might be expected, then, that the missionaries would have a large share in the administration of Native education, but as a matter of fact the control and administration of the system is almost entirely in the hands of the several Departments of Education.

In Natal an attempt has been made to secure the co-operation of the missionaries by the formation of a Missionary Board of Advice. In recommending the establishment of this Board, the Natal Native Affairs Commission of 1906–7 said:

> "Not being financially able to erect even a fair number of central schools, the aid of the various missionary societies is indispensable for the continuance of the work of education, and, having regard to the work already done and to their close and abiding connection with the cause, the formation of a small Board of Advice, upon which all the denominations might be directly or indirectly represented, is strongly recommended. This

would be a graceful act of recognition of the services rendered by these societies in the cause of education for so many years, and be helpful in the settlement of general principles and broad rules for the guidance of the Education Department."

The Board of Advice meets with the inspectors of Native schools and a representative of the Native Affairs Department in a two- or three-day session every year. Criticisms of the work of the Department are made, and present and future policies discussed. The results of the deliberations are submitted to the Superintendent of Education.

The scheme has commended itself to the missionaries in Natal, and the Missionary Boards in the other provinces are urging the establishment of similar Boards.[1]

There is a growing opinion in South Africa that such an important undertaking as Native education, which is so vital to the interests of the ruling class, should be a national undertaking under Government control, and the missionaries frequently complain that the amount of Government assistance given at present is not proportionate to the extent of the control exercised.

Government control over Native education is exercised through the following agencies :—

1. Financial grants-in-aid.
2. The certification of teachers.
3. Courses of study.
4. Inspection of schools and examination of pupils.

Section 1.—**Government Grants-in-Aid**

This system of financial grants-in-aid is a relic of the earlier system of England, when education, at least so far as the masses were concerned, was the work of philanthropic religious agencies. In that country the two great educational societies, the Nonconformist British and Foreign School Society and the Church of England National School Society, which since the beginning of the century had been educating the masses by means of voluntary contributions, were in the year 1833, after a long and bitter agitation, financially assisted by

[1] For a criticism of the scheme see footnotes on pp. 83 and 264.

Government grants-in-aid. This was the beginning in England of the recognition of education as the function of the State. This system, Church control with increasing financial assistance and oversight from the State, continued until 1870, when the first elementary schools, the so-called "board schools," organised, supported, and supervised by the State, were established.

The Native schools in South Africa are very much in the position in which the English elementary schools were prior to 1870. The general indifference of the ruling Europeans to the question of Native education, the expense which would be involved in undertaking the work as entirely a State function, the difficulty of inducing European lay teachers to undertake so difficult a task, and the fear of possible political complications, will account for the fact that they have not yet become State institutions.

It is clear that for some time to come the State must continue to make use of missionary enterprise, and it is to be hoped that a close and friendly relationship between Native educational institutions and the various religious bodies will always exist; but it is certain that it will ultimately be necessary for the Government to take up the question of Native education as a definite State function.[1] As evidence of the impending and inevitable change we may refer to:

(*a*) The increasing demand for Native public and undenominational schools,[2] or schools controlled by committees on which representative Natives have a place, such as have already been established in the Transkei.[3]

(*b*) The active opposition by certain Natives to the proposed South African Native College as a missionary-controlled enterprise.[4]

[1] As far back as 1891 the Cape Education Commission, in recommending that the State should assert its authority by making industrial education compulsory, urged a greater measure of State control over Native education: "Existing rights and agencies are to be interfered with as little as possible, but we think it scarcely right that the Government should leave the whole of this gigantic work to volunteers."

[2] *Cape Select Committee on Native Education, Evidence*, sections 1390 *et seq.* See also *Report of Native Affairs Department*, 1911, p. 18.

[3] *Ibid., Report*, sect. 7.

[4] *Ibid., Evidence*, sect. 1691 *et seq.*

(*c*) The complaint of the Natives in Natal that the Government has State schools for the Indians, but not for them.[1]

(*d*) The fact that the Churches, especially in the towns, are wearying of the burden of Coloured education because of the financial burden involved.[2]

(*e*) The multiplying of Native schools of different denominations in the same town or place, where one public school would serve the needs of all.[3]

(*f*) The fact that the present system is breaking down in the towns and that some measure of compulsion is necessary to induce the Coloured people to send their children to school.[4]

Section 2.—Government Certification of Teachers [5]

The importance attached to the certification of teachers is seen in the grant regulation, whereby a considerably higher grant is paid for certificated than for uncertificated teachers. While all the provinces are still compelled to employ uncertificated teachers, the tendency is to require all head teachers to be certificated, and gradually to impose this requirement upon assistants. The training institutions for Native teachers are accordingly compelled to follow very closely the syllabus prescribed by the various Education Departments, and the methods advocated by the Departments' inspectors, if they wish to secure their tale of passes at the end of the year. While the officials who frame the regulations are no doubt sometimes influenced by the opinions of the teachers in the training institutions, no Government-recognised method exists whereby the teachers and instructors in the training institutions, the men and women who are primarily concerned with the working of the syllabus, and who should know the

[1] *Natal Native Affairs Commission*, 1906–7, *Report*, section 83.

[2] *Cape Education Commission*, 1911, *Evidence*, section 7742, and *Report*, section 56 (*b*).

[3] *Cape Select Committee on Native Education*, 1911, *Report*, section 56 (*b*).

[4] *Ibid.*

[5] No teachers' certificates are issued in the Orange Free State. In Basutoland the examinations for the Cape Pupil Teacher Certificates are taken.

special needs and limitations of the pupils, are consulted in the preparation of the syllabus, or in the examination of the candidates.

Some of the unfortunate results of this method of procedure are pointed out later.[1] Here it is sufficient to say that in a subject so new as Native education, where we all are feeling our way, to neglect to avail ourselves of the experience of those who come into such close contact with the problem is a peculiar mark of ineptitude.[2]

The principle of Government certification is sound, and indeed necessary in South Africa. All that is pleaded for is teacher-participation in the preparation of syllabuses, and in the examination of candidates.

Section 3.—Government Syllabuses

All the provinces and Basutoland issue syllabuses of instruction, which must be followed in the Native schools.[3] In the Cape Province the syllabus is the same for Natives as for Europeans, but all the other provinces and Basutoland issue a special syllabus more or less suited to the Natives' needs. These special syllabuses also emphasise the attitude taken by the authorities towards education. The insistence on manual training in the Transvaal, the provision made for instruction in the vernacular in Natal, and the identity of the European and Native syllabus in the Cape, reflect pretty clearly the official attitude of the different provinces.

These syllabuses have been prepared by the officials of the Departments without any direct representation of the views of those who have to teach them.[4] In view of the fact that many of the Native teachers are not competent to assist in the framing of a syllabus, there is not the same chance of co-operation

[1] See p. 137 *et seq.*

[2] Such a body as the Missionary Board of Advice in Natal is not sufficient. What is wanted is a meeting of the *teachers*, or of their representatives, with the officials of the Department to discuss the syllabus. The members of the Board of Advice are not necessarily the teachers, and it is the teachers' co-operation which is needed.

[3] The syllabus issued by the Orange Free State is not compulsory, but its use is general throughout the province.

[4] The new (1916) Transvaal regulations were referred to the representatives of certain mission societies.

as in the case of the Teachers' Training Courses; but had it been thought necessary or desirable, competent committees of advice could have been formed.[1]

The Government also as a rule recommends or prescribes the text-books to be used.

Section 4.—Government Inspection and Examination

The system of the annual individual examination of pupils by a Government inspector which obtains in the Cape, in Natal, and in Basutoland is a relic of the English system of payment by results.[2]

When the elementary schools in England were managed by the philanthropic societies, the grants paid by the Government depended on the number of pupils who " passed " the examination of His Majesty's inspector. At the end of each year the inspector came round to see if the conditions of grant had been fulfilled, and to examine the children individually in the three R's. The teacher's reputation and salary depended almost entirely on his percentage of passes, so that he availed himself of every artifice to secure a good result. The children were

[1] *E.g.*, each of the principal mission societies could have nominated a competent man.

[2] In the Orange Free State a better system is contemplated. The Draft Regulations state that promotions are in the hands of the principals, who are also required to " make provision for advancing as rapidly as possible scholars of more mature age who are backward in their work," by reducing the curriculum to the more essential subjects.

The duty of the inspector is " to test the efficiency of the school by an inquiry into the organisation, the classification, and the methods of instruction pursued, and also into the progress made by the pupils as evinced by their exercise and examination books and by the results of a general class examination. He will, however, if he deems it necessary, hold in greater detail an individual examination, *in order to ascertain the condition of any of the classes.* He will be asked to report as to the thoroughness of the teaching, and as to the ability of the pupils *to apply to practical purposes the knowledge acquired.* He shall also satisfy himself that in the ordinary management of the school all reasonable care is taken to bring up the children in habits of punctuality, of good manners and language, of cleanliness and neatness, and to impress upon them the importance of cheerful obedience to duty, of consideration and respect for others, and of honour and truthfulness in word and act." (Draft Regulations, 11, 12, 13.) The italics are ours.

coached and crammed in the type of question asked by the particular inspector; teachers and children were impressed with the importance of the occasion, and in many cases the teaching was directed solely towards the passing of the inspector's examination.

This is the system which exists in the majority of the South African schools to-day. Its inherent wrongness is that it puts teacher and inspector in a wrong relation to one another. There is a suspicion of espionage—especially when the so-called "surprise" visits are paid—which is hurtful to education. The objective of both teacher and inspector should be the same, and the inspector, from his superior training, experience, and knowledge, should take the attitude of friend and adviser, and not that of detective.

The school conditions at an inspector's examination are not normal. Teachers and pupils are in an unnatural state of excitement; the inspector is hurried, and perhaps out of sorts. The Native, being more emotional than the European, suffers greatly from the tense atmosphere. The time at the inspector's disposal is all too short for anything like a thorough examination. The result is that the teacher's work for a year is often inadequately estimated in a few minutes. To save time the inspectors have printed test cards in arithmetic, and in some cases in history, geography, and grammar.[1] The procedure at a typical inspection in Natal is as follows:—Notice has been given. The children are in their best clothes. The schoolroom has been washed out, perhaps for the first time that year. As the inspector rides up he is saluted on all sides. After prayers the inspector looks at the registers, and sits down at the table with his schedules before him. "Standards I. and II., do these arithmetic cards; Standard III., do this composition; and Standard IV., this grammar." "Infants, draw me a hut on your slates." "Primers, bring up your reading books and read." The whole day is spent in this kind of work, the inspector assiduously filling up his schedules, and the trembling teacher standing idly by. At three o'clock the children are dismissed to play, while the inspector adds up the marks and decides on the passes and failures. Sometimes the inspector consults the teacher about the pupils, generally not. At half-

[1] Specimens of these cards are reproduced on p. 318 *et seq.*

past four the children are reassembled. The inspector mounts the platform, and in a voice of much solemnity reads the names of those who have passed. "Hallelujah, praise God," ejaculate some of the pupils who are among the passes. A sigh, a click, sometimes a sob, from those who fail. At five o'clock the inspector, thoroughly tired out, mounts his horse and hurries on to the next mission station, where he will repeat the performance next day. Of the advice or encouragement of which the teacher stands in such need there is very little. There is not time for that.

The system is wrong in principle and practice. It is wrong to the inspector to require him to do such work; it is wrong to the teacher, who is relieved of a responsibility which should be his, and who loses respect in the eyes of his pupils; it is wrong to the pupil, whose work is often misjudged.[1]

While inspection is much the more profitable way of becoming acquainted with the work of a teacher or of a school, examination should not be abolished altogether. To examine a class is sometimes the only means of finding out its points of strength and of weakness, the necessary bases for praise, criticism, and advice; but this examination should be of the class as a whole, and not of the individual members. The teacher knows best which pupils should pass and which should fail. Any mistakes he makes will become apparent in the class examination, and will be properly censured. Promotion is the teacher's privilege and his responsibility.

It may be argued that the teacher is not competent to make promotions. To this it may be replied that there are hundreds of Native teachers who are competent, and that many of the others can be made competent by being required to shoulder this responsibility. The inspector will be there to advise in doubtful cases, and to prevent external pressure from being brought to bear upon the teachers.

The present inviolability of the "standards" must be broken

[1] It is not only the Native teachers and pupils who dread the visits of the inspector. The following is the opinion of Miss ——, principal of —— Training School: "This session we have had one inspector after another, and, *as we cannot get away from them after school*, the strain is great. Sometimes there have been two in one week" (*Report of —— —— Mission*, 1913, p. 14).

into, if education is going to progress. They do not deserve the respect with which they are treated, since they are nothing more than a convenient device to enable us to carry on mass teaching. A standard represents the amount of work which the framers of the curriculum (in the case of Native schools, men not actually engaged in teaching) think can be accomplished by the average child within a certain period, generally a year. In each standard there will then be a number of children for whom the work is too much, or too difficult, and a number for whom it is too little or too easy. If all remain in the same standard for a year, the former will be overworked, the latter will waste valuable time. How the standards overlap can be seen from the tables and diagrams in Chapter IX.

The object of all classification is to arrange that each pupil is doing the work which best accords with his maturity, his ability, and his needs. An exact accordance is impossible with mass teaching, but the nearer we can get to it the better. Nowadays the best schools in Europe and America are breaking away from the lockstep standard system, and are regrouping the children in accordance with their ability in each subject.

This system, known as the " set " system, has long been in use in England in the case of mathematics, and is now being applied to other subjects, with the result that more and more often the pupil is doing the best work of which he and she is capable. To be sure, this system makes individual examination difficult, because the same pupil may be in three different standards at the same time, and perhaps that is why it is experiencing some difficulty in making an entrance into State systems of education. Such a system in its entirety is frankly impossible in our Native schools, and the nearest we can get at present to a more suitable adjustment of the pupil to his work is to allow the teacher to promote or demote as he thinks necessary.

An immediate and complete break away from the present system is not advised. After being brought up and trained in a restrictive system, many of the teachers must be *taught* to bear the responsibility, and the change must be gradual. Let the inspectors furnish a list of those head teachers who, in their opinion, are competent to make promotions. Let this list be

published in the official Gazette, and let it be added to as more teachers demonstrate their competence. Let the inspector restrict himself more and more to class examination. If, after careful inquiry, he finds cases of wrong classifications, the teacher's right to promote might be withdrawn.

So far we have spoken of the inspector as examiner. While examination is necessary, the inspector's main function should be that of supervisor.

The chief function of supervision is to continue the training of teachers. The need for adequate supervision in any system of schools, if the system is not to stagnate, is generally conceded, but the following special reasons make it imperative in Native schools:—

1. As will be pointed out later,[1] the training of Native teachers, especially as regards practical school management, has necessarily been defective. The work of the method-master needs to be supplemented by the inspector or supervisor.

2. The isolation of teachers in Native schools renders friendly intercourse and discussion with fellow-teachers and recourse to libraries impossible. Too often the teacher is the only educated person in the district. The inevitable tendency towards mental and sometimes moral retrogression could be checked by a sympathetic and understanding supervisor.[2]

3. The newness of the subject of Native education, and our inadequate knowledge concerning the needs and capacities of the Native, make it very desirable that the opinions of supervisors, the trained and experienced teachers who come into daily contact with the actual teachers' problems of Native schools, should be available in developing Native-school policy.

From what has been said before it is clear that the inspectors have no time to undertake the work of supervision. As a

[1] See pp. 139–145.

[2] "The relative efficiency of these (Native) schools is proportional to the amount of personal supervision the superintendents find it possible to give them." (Inspector Mr White, *Report of Transvaal Education Department*, 1912, p. 247.)

"These (trained teachers) leave the different training institutions full of zeal and quite competent to give the necessary instruction, but after one or two years' life in a Native stad there is a distinct danger of deterioration, more especially as regards knowledge of English." (Inspector Mr Mills, *ibid.*, p. 226.)

practical solution of the question it is recommended that the inspector continue to be the administrative and general supervisory officer; that he be required to visit and inspect his schools at least once a year; and that he confine his activities to a general inspection, or (if need be) to class examinations. The work of supervising the instruction or continuing the training of the teacher, of introducing better methods, should be relegated to a special corps of *Native* supervisors, chosen from among the most successful teachers in the schools, each of whom would be responsible to the inspector for the oversight of a limited number of schools.[1] The reasons for suggesting that the supervisor be a Native are that a chance for further promotion is thereby afforded to Native teachers; the relationship between teacher and supervisor will be more cordial and helpful when both are of the same race; the practical difficulties of lodgment for the Native supervisor will be less than for the European inspector; and the development of suitable forms of industrial training in ordinary day schools can best be carried out by Natives.

Section 5.—Supervision in American Rural Negro Schools

In connection with the proposal to appoint supervisors in the Native schools of South Africa, the success of a similar movement in the Southern States of America is useful and encouraging.

In 1908 a philanthropic lady, Miss T. Jeanes, left the sum of £200,000 for the improvement of Negro Rural Schools. These schools were for the most part taught by untrained teachers, without any kind of supervision. The buildings were generally one-roomed shacks, the equipment was very meagre, the teachers were untrained and ill paid, and the school year not more than six months. The trustees of the Jeanes Fund thought that the best way of improving the conditions was to appoint supervising teachers of industrial work. These teachers are Negroes from the Negro universities, institutions, and training colleges, such as Fisk, Atlanta, Hampton, and Tuskegee. These teachers, although paid wholly, or in part,

[1] The training of a selected group of teachers as supervisors might be undertaken at the South African Native College (see *infra*, Chap. XV.).

by the Jeanes Fund, are selected by the county superintendents, and work under their direction. Their duties are to visit the schools, introduce suitable forms of industrial work, advise the teacher with regard to her daily work, organise parents' clubs, interest the Negro community in the schools, and induce them to take steps for the improvement of educational facilities. The average annual salary paid to a Negro supervisor was, in 1913, £72 for men and £65 for women, for seven months' work a year.

The success of the plan was immediate and continuing. The number of supervisors rose from 65 in 1908–9 to over 130 in 1912. The salaries of 109 of these teachers, amounting to £7000, were paid by the Jeanes Fund. The salaries of the others came from the funds of the States, which had begun to realise the value of the work. The contributions of the Negro people themselves were expended mainly on building and equipments. The following extracts give some account of the results of the work of these supervisors :—

> " Complete statistics are not at hand at the time of writing, but the following record of work for the session 1912–13 in the State of Virginia is indicative of the spread of the movement. Twenty-three supervising industrial teachers were working in the Coloured schools of 25 counties. Of the 591 Negro schools in these counties, 417 were visited regularly, and a total number of 2853 visits were paid by the 23 supervising industrial teachers. One hundred and eighty-nine schools extended the term an average of one month. Twenty new buildings were erected costing £4762, and 15 buildings were enlarged at a cost of £443. Forty-six buildings were painted and 81 whitewashed, and 102 sanitary outhouses were built. The 428 School-improvement Leagues raised in cash for new buildings, extending terms, equipment, and improvement, the sum of £4532. This does not include labour or materials given. The whole cost of the salaries and expenses of the supervising teachers was less than £2000, *so that as a result of their efforts they have brought into the school funds of the State more than twice the amount expended.*
>
> " These figures, however, but dimly estimate the value

of the work done. It was the privilege of the writer recently to visit Negro rural schools in three of the counties of Virginia in company with Mr Jackson Davis and the county superintendents of schools. The interest and pride of parents and pupils alike in the schools, their belief in the form of instruction given, and the co-operation of the Whites, who are beginning to regard the Negro as an asset and not as a burden to the country, were everywhere apparent." [1]

"In regard to these supervising teachers, it is a surprising fact how few have been found lacking in earnestness, competency, and devotion to duty. They are appointed by the county superintendent, work under his direction and supervision, and are considered members of his regular corps of teachers. With very few exceptions, they have done their work with an intelligence and devotion that deserve the highest admiration. It is hard for us to realise the difficult conditions under which many of them have to carry on their work in passing from school to school. The mere problem of transportation is a difficult one. In many instances they depend upon the kindness of some patron of one school to take them on to the next. Some counties have made an appropriation for the travelling expenses. A few of the teachers own their team. Many of them walk long distances to keep their appointments, carrying with them their bag of materials. Looking over the whole range of noble pioneers and missionaries, I do not find any to measure ahead of these humble workers. When I think of their spirit I am not surprised that their influence is being felt wherever they go, not only in the schools, but in the churches and homes. I am not surprised when I receive now and then a letter from some county superintendent bearing testimony to their good influence, and expressing appreciation of their work." [2]

In the writer's opinion it is in the appointment of such teachers that the chief hope for the betterment of our Native schools in South Africa lies.

[1] From an article by the writer in the *Christian Express*, April 1915.
[2] *Jeanes Fund : Report of President*, 1914, p. 3.

CHAPTER VI

THE PRESENT SYSTEM OF ELEMENTARY EDUCATION

In general the term " elementary " or " primary " education is used in contradistinction to " secondary " or " higher " education. It then implies an instruction in the elements of knowledge, to be supplemented later on in higher institutions. In the framing of curricula, this narrow connotation of the term has been generally unfortunate, since the courses of study in elementary schools have been based on the assumption that the pupils would proceed to higher institutions, where the " essentials " would be extended and supplemented to fit the pupil for the life of the world outside. As a matter of fact, however, it is only a very small percentage indeed of pupils in any country who proceed beyond the elementary school, and the chief problem confronting educators to-day is to frame an elementary-school curriculum which will serve as a preparation for the further education of those few who are able to proceed to secondary schools, and at the same time serve as a well-grounded basis of education for the vast majority of pupils whose further education can only be received in the school of life itself. The solution of the difficulty would appear to lie in bringing the school into intimate relationship with real life, in framing curricula in terms of present-day needs, and in making school activities a replica of those of the world outside so far as the development of the child enables him to comprehend and participate in them.

A glance at the table on p. 72 of this volume will show that the number of pupils proceeding beyond the elementary-school stage is less than 3 per cent., so that it is in the elementary schools that all but a few of the Native children of South Africa must be prepared for their future life. We need, then, to

examine the system of elementary education in some detail, and to apply to each of its constituent parts—courses of study, teaching, supervision, and results—criteria acceptable generally to modern pedagogy, and applicable in particular to present-day conditions in South Africa.

Section 1.—Criteria for the Instruction in Native Elementary Schools

A. *The Courses of Study.*—The courses of study must be based upon the peculiar instincts, capacities, interests, past and present experiences, and probable future of the pupils for whom they are intended. They must represent in epitome the present and, as far as can be foreseen, the future lives of the people, and as such must be subject to change in respect to both the exclusion of the useless old and the inclusion of the necessary new. They must demonstrate clearly the well-thought-out aims of the authorities, but these must be expressed in terms sufficiently broad to allow supervisors and teachers to adapt them to the needs of particular schools and pupils. They must also take into account the agencies at present at the disposal of the system; for to impose upon the poorly equipped and ill-taught Native schools courses of study which would be difficult of accomplishment in the infinitely superior schools for European children, is but to court failure, or at most shallow and superficial work.

In South Africa we find that the courses of study in Native schools are either identical with those prescribed for the European schools, or are abbreviated modifications of them; that no account has been taken of the peculiar characteristics of the Native people; that no adequate provision for the probable life-work of the pupils has been made; that they include a good deal of matter which is useless as far as the Native is concerned, while they omit certain very necessary subjects; and finally, that at least three of the five courses would be difficult of accomplishment in the best schools for Europeans.

B. *The Teaching.*—The primary function of teaching is to supply stimuli which are meaningful to the child, necessary for his growth, and based on sound moral and psychological principles. This implies possession on the part of the teacher

of real and useful learning, knowledge of child nature, and freedom to adapt methods to suit the needs of individual pupils.

To expect all these qualities in the Native teachers in the present stage of the development of Native education in South Africa is unreasonable; but we shall find that the system of training teachers is not even tending in the right direction, but is producing men and women ignorant of facts significant for Native pupils, loaded with a mass of useless academic knowledge, and unpractised in the handling of children. We shall see also that even the competent teachers are bound hand and foot by regulation, course of study, inspection, and examination.

C. *Supervision.*—The objects of supervision are to see that the conduct of the school is in accordance with the governing regulations in spirit, if not in letter; to supplement the training of the teachers by helpful and sympathetic criticism; and to bring to individual teachers the results of deeper study of educational problems, superior training, and wider experience.

Adequate supervision is perhaps the strongest factor in the betterment of a school system. In the Native schools of South Africa supervision in the full sense of the term is almost unknown. There are no supervisors for Native schools, and the European inspectors of schools, who might be expected to perform the functions of supervisors, are too busy with other duties, even where they have the necessary sympathy and qualifications for Native work.

D. *The Results upon Pupils, Teachers, and the Public.*—The results of an adequate system of elementary education upon the pupils are a regular progression through the school in accordance with their mental development, absence of an excessive retardation and elimination, and an ability to adjust themselves easily and readily to the responsibilities and opportunities of the life after school.

The teachers show signs of professional growth, become more and more capable of bearing responsibility, and remain longer in the profession. The parents and the general public express their approval by keeping the young people longer at school, and by providing the necessary moral and financial support.

How far the Native schools fall short in these respects will

be shown by an elimination and retardation unique, so far as the writer is aware, in school systems; by an education which, for the most part, unfits the recipients for their life-work; and by a general mistrust of the system on the part of the general public.

Section 2.—The Origin and Development of the Present System

We have seen that the system of Native education originated in the religious zeal of missionaries in the seventeenth and eighteenth centuries. These devoted but unscientifically-minded men and women could not be expected to observe any of our fundamental principles. To them the original make-up of the Bantu was wrong. Not only would the missionary not make use of any of the Native's original instincts and interests, but he would do his best to stifle these as instigators to depravity.[1] Nor would he endeavour to help the Bantu to adjust himself to the society in which he lived. The Natives' life after death was his chief concern, and any education given in this world was but in preparation for the life in the world to come. In its origin, then, the system of Native education was diametrically opposed to what are commonly accepted to-day as the basic principles of education.

When the missionary teacher succeeded the mere evangelist he followed the set which Native education had received. In so far as he introduced new methods of teaching, these were based on European tradition. The systems of literary education which had been evolved in Europe were transplanted to a people differing widely in original nature, in environment, and in future opportunities.[2]

When the time came for the different Governments to support Native education, it became a condition of financial support that the schools observe the Government codes of instructions. Seeing that the Native schools were being

[1] See p. 74 for notice of a reactionary movement.

[2] "Too often in missionary and educational work among undeveloped races people yielded to the temptation of doing that which was done a hundred years before, or is being done in other communities a thousand miles away." (Booker T. Washington, *Up from Slavery*, p. 122.)

conducted upon European lines, what more natural than that the regulations governing the schools for European children in South Africa should be imposed upon Native schools also? Where they were not imposed in their entirety they were curtailed, but their spirit was based upon the principles of education as carried on in England. These were the days when education was being given grudgingly to the lower classes, when it was considered that anything more than the "three R's" would "spoil" the masses and unfit them for their station in life. It was a time, too, when pedagogical doctrine was harsh and narrow. The "faculty" psychology was supreme. The purpose of education was to "train the mind"; the harder the subjects the better the mental discipline; to make things interesting was to "weaken the moral fibre" of the pupils, and so on. How persistent these pedagogical notions have been may be seen from the Government regulations and syllabuses at present in operation in the Native schools of South Africa, and from the views of officials.[1]

The system set in this narrow mould remained practically

[1] To cite but two instances. In giving evidence before the Cape Native Education Committee of 1908 the following exchange of views took place between the Commissioners and one of the witnesses, an inspector highly respected by both races for his work on behalf of Native education.

Question. The fact is, you think any subject of that kind (English history), although they (the Natives) may not be able to see its exact practical bearing, has the effect that all true education should have, of developing the mind?

Answer. Quite so. I do not think the elementary school is the place for beginning any special training for special walks of life. You want in the elementary school merely to train the mind by all the means you can employ in order to get a well-developed mind on all sides. (*Report*, section 2556.)

Again, in the *Report of the Inspector of Native Education, Natal*, for 1889, appears the following statement: "I regard this [English grammar] as a very important part of our school work; not that it is important that a boy should know that *ox* is a noun or that *runs* is a verb, but these Natives are so wanting in powers of comparison or analysis that the process of reasoning which has to be gone through to decide whether 'that' is an adjective or a pronoun, or to recognise the relations to each other of the different parts of a sentence, is of the greatest value as developing and strengthening their mind in its weakest but most useful parts."

unaltered until a decade ago, when, as a result of the report of the South African Native Affairs Commission of 1903–5, a wider and more sympathetic interest in the Native Question was taken by the public. To this must be added the movement for reform initiated by the missionary bodies themselves, the importation from overseas of highly skilled and experienced educators consequent on the annexation of the Dutch Republics, and changes in the staffs of some of the Education Departments.

As a result steps have recently been taken in all the provinces except the Cape to adapt the European system of education to Native requirements.[1] In particular the courses of study have been reduced in extent and complexity to suit the more limited opportunities and capacities of the Natives. That the result is still not satisfactory will be demonstrated in due course. Here it is sufficient to say that all the systems, except perhaps those of the Orange Free State and Transvaal, are based either wholly or in part on European systems now largely discredited, and have not been drawn up to meet the special nature of the Native people.[2]

[1] The conservatism of the Cape Province, which retains to this day the same course of study for Native as for European children, is probably due to the great size of the province, the unequal geographical distribution of the races, the more liberal treatment of the Native peoples than in the other provinces, which induces the mistaken belief that identity of curriculum is equality of opportunity, the mixed nature of the children attending the Mission Schools, and the personnel of its officials. The identity of curriculum has been often condemned by Commissioners and other critics. The following excerpts are from the *Report of the Cape Education Commission*, 1910–12:—

"A rigid curriculum drawn up without regard to the Coloured people no doubt fails to meet the case of some White children, but it is hardly too much to say that it is bound to be a misfit for all Coloured children. . . . There is a great deal to be said for elasticity of curriculum in regard to Mission Schools. . . . Although they only go to Standard IV., the Coloured children . . . are so far taught according to precisely the same curriculum as is thought necessary for the child of a Cabinet Minister and of a high ecclesiastic. The opinion that this is a mistake is strong and growing. . . . Altogether, we have no hesitation in recommending that in the Mission Schools, as in others, departure from the curriculum should be allowed subject to the consent of the inspector." (*Report*, section 56 (*c*).)

[2] Since the above was written a new syllabus for Native schools has been introduced in the Transvaal.

Section 3.—The Courses of Study

A. The Subjects of Instruction and their Place in the Courses of Study

On the opposite page will be found the subjects of instruction and their place in the courses of study. The divergence of the views of the different provinces can be seen at a glance, but the following points seem worthy of special comment :—

1. *The Use of the Vernacular.*—The arguments for and against the use of the vernacular are discussed in another part of this volume.[1] Here it will be sufficient to indicate the current practice in the several provinces. In the Cape Province the use of the vernacular as the medium of instruction in the lower classes is optional; but as these classes are generally not examined at all by the inspectors, or, if examined, are examined in English, the option is not often acted upon, particularly as a great number of Native parents do not wish the children to " waste time," as they say, over the vernacular. In the Transvaal it may be used " as far as practicable." In the other provinces and in Basutoland the use of the vernacular is obligatory.

2. *Position of the English and Dutch Languages.*—As regards the choice of the two official European languages the regulations in Natal and Basutoland are silent, and it is the general practice to learn English only. In the Transvaal the regulations state that after the first three years either Dutch or English may be used as a medium, in accordance with the geographical situation and the particular environment of the school. The Orange Free State regulations say that the formal study of one of the two official languages shall be commenced in the third year, and this language may be used as a medium when it is so desired during the fifth and sixth years. The second official language may be commenced in the fifth year.

3. *The Neglect of History.*—History is not included at all in the Transvaal and Basutoland syllabuses,[2] and is optional in the Orange Free State. In Natal the history taught is

[1] See p. 226 *et seq.*

[2] In Basutoland, " tales from Basuto history " may be given in the Vernacular Composition Course.

entirely that of South Africa; in the Cape it is the same as in the European schools, *i.e.* English and South African. If we are to develop a pride of race in the Natives, not only as a preventative for miscegenation with the Whites, but as a basis

TABLE No. 4

THE SUBJECTS AND THEIR PLACE IN THE COURSE OF STUDY

Subjects.	Cape.	Natal.	Transvaal.	Orange Free State.	Basutoland.
Vernacular—	Standard.	Standard.	Year.	Year.	
Reading	..	A to VII.	..	1 to 4	Gr. 1 to St. VI.
Writing	..	A „ VII.	..	1 „ 4	Gr. 1 „ St. IV.
Spelling	..	A „ VII.	..	1 „ 4	Gr. 2 „ St. IV.
Composition	..	A „ VII.	..	1 „ 4	Gr. 1 „ St. VI.
Grammar	..	..	..	..	St. III. „ St. VI.
English—					
Reading	A to VII.	B to VII.	1 to 7	3 to 6	St. I. „ St. VI.
Writing	A „ VII.	B „ VII.	1 „ 7	3 „ 6	St. II. „ St. VI.
Spelling	A „ VII.	B „ VII.	4 „ 7	3 „ 6	St. II. „ St. VI.
Composition	II. „ VII.	A „ VII.	1 „ 7	1 „ 6	St. I. „ St. VI.
Grammar	III. „ VII.	III. „ VII.	6 „ 7	5 „ 6	St. IV. „ St. VI.
Arithmetic	A „ VII.	A „ VII.	1 „ 7	1 „ 4	Gr. 1 „ St. VI.
Algebra and Geometry	..	V. „ VII.	..	..	..
Geography in English	III. to VII.	II. „ VI.	4 to 7	Optional.	St. I. to St. VI. (Vern.)
History in English	V. „ VII.	III. „ VII.	..	Optional.	..
Drawing	A „ VII.	A „ VI.	1 to 7	..	Gr. 1 to St. VI.
Hygiene	..	I. „ VI.	1 „ 7	Prescribed but not in detail.	Gr. 1 „ St. VI. (Vern.)
Sewing	A to VII.	A „ VII.	3 „ 7	1 to 6	Gr. 1 to St. VI.
Manual work	II. „ VII.	V. „ VII.	3 „ 7	No definite scheme.	No definite scheme.
Singing	A „ VII.	A „ VI.	3 „ 7	1 to 6	Gr. 1 to St. VI.
Religious inst.	A „ VII	A „ VII.	1 „ 7	1 „ 6	Gr. 1 „ St. VI.
Object lessons	..	..	1 „ 3	1 „ 6	..

(1) The lowest class is Infant Class A in the Cape and Natal, Year 1 in the Transvaal and Orange Free State, and Grade 1 in Basutoland.
(2) Vern. = vernacular, *i.e.* Kafir, Zulu, or Sesuto, as the case may be.

for the responsibilities of self-government, we cannot afford to omit from our courses of study an account of the history and institutions of the races of South Africa.

4. *Manual Work.*—In connection with the inclusion of this subject in the Cape syllabus, it should be borne in mind that

the manual work prescribed is cardboard modelling in Standards II. to IV., and woodwork in Standards V. to VII. Few, if any, of the Native schools can afford to do the cardboard modelling, while it is only in the larger centres that the instruction in woodwork is actually given. The whole question of manual and industrial training is dealt with in Chapter VIII.

5. *Overburdening.*—The overburdening of the Natal course of study is apparent. The inclusion of algebra and geometry is unnecessary; and while none of the other subjects, except perhaps English grammar in all but the last year, could be safely excluded, a more even distribution, as in the Orange Free State syllabus, would lighten the pupil's task. At present a child in Standard I. is carrying fourteen, and one in Standard VI. eighteen, subjects all the year round.

B. The Formal Nature of the Syllabuses

In addition to announcing the subjects of inspection, the syllabuses of the Education Departments prescribe in more or less detail what is to be taught under each subject. No attempt is made to explain why these subjects are chosen or the aims of the teaching, and no suggestions regarding approved methods are offered.[1] For the most part the syllabuses consist of bald statements of the facts which the children will be required to reproduce at the annual examinations. Space does not permit of a reproduction of the syllabuses in full, but the following excerpts will sufficiently explain their nature :—

1. *English Reading for Second-Year Pupils*

Cape.—To read with ease from an infant reader containing sentences composed of monosyllabic words.

Natal.—To read the first six charts prepared by the American Mission, and to translate them accurately.

Transvaal (Third Year).—Reading from an infant primer and reader.

[1] In Basutoland a small booklet of instructions and suggestions is published, and the Orange Free State syllabus contains some scattered suggestions. These, however, do not deal adequately with any of the questions. For an example of a useful and effective introduction to a syllabus, see the remarks of the Director of Education for the Transvaal, prefixed to the Transvaal Syllabus of Instruction for European Schools.

O.F.S.—To read clearly and intelligently a simple reading-book.

Basutoland (Standard I.).—To read intelligently from a first reader.

2. *Arithmetic for Standard IV.*

Cape.—Written: Addition, subtraction, multiplication, and division of weights and measures. The principle involved in the process known as "Practice," with easy exercises. Easy "Proportion" exercises. *Mental*: The same as the written work. Easy operations with very simple fractions (halves, quarters, eighths, thirds, sixths, twelfths).

Natal.—(*a*) Factors and multiples. (*b*) Addition, subtraction, multiplication, division, and reduction of weights and measures, as follows: Avoirdupois, lineal, square, capacity, and time. (*c*) Simple bills of parcels. (*d*) Addition and subtraction of fractions having the same denominator. (*e*) *Mental:* Easy exercises on the work of the standard; the tables of the square and capacity measures.

Transvaal (Sixth Year).—(*a*) Continuation of exercises in the four rules as for the previous year. (*b*) Reduction: ton, cwt. (=100 lb.), lb., oz., yd., ft., in.; day, hour, minute, second. (*c*) Making out short bills.

O.F.S. (Sixth Year).—Decimals, percentages and interest, volumes of rectangular solids, bills of parcels, practice. (*N.B.*—During the fifth and sixth years arithmetic should be dropped in favour of the manual occupation.)

Basutoland.—The same as for the Cape.

3. *Geography for Standard V.*

Cape.—The seasons. Africa and Europe, including features of coast-line, chief mountain ranges, chief rivers and their basins, chief states or territorial divisions and their capitals; situation and chief industries of towns having over 250,000 inhabitants; commercial relations with the Cape Province. Map-drawing from memory.

Natal.—To draw a map of Africa, and to be able to insert the principal countries, with the capitals, the chief rivers, lakes, mountains, and to tell to whom each country belongs. To tell the countries, capitals, and principal features of Europe, Australia, Tasmania, and New Zealand.

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Transvaal (Seventh Year).—(*a*) Physical and political geography of South Africa in fuller detail. (*b*) Position on the map of the world of the British Colonies and of the principal countries of the world. The characteristic features, climate, and production of the larger colonies.

O.F.S. (not prescribed for any particular standard).—The geography of South Africa with special reference to that of the Orange Free State, together with a general idea of the main geographical features of the world.

Basutoland.—Same as the Cape, omitting "commercial relations with the Cape Province."

4. *Grammar for Standard VI.*

Cape.—To analyse a complex prose sentence containing at least two subordinate clauses, one of which may be subordinate to the other, and to parse the words in it. To correct grammatical errors in a similar sentence. To tell the meanings and use of the principal prefixes and suffixes.

Natal.—(1) To analyse, and form simple compound and complex sentences. (2) To learn (*a*) the formation and use (i.) of the comparison of adjectives and adverbs, (ii.) of nouns, verbs, adjectives, and adverbs from other words by common prefixes and suffixes, and (iii.) of the complete conjugation of verbs; and (*b*) the use (i.) of words as nouns, and verbs and adjectives or adverbs, and (ii.) of the correct preposition after verbs.

Transvaal (First-Year Training College Course).—(*a*) Various kinds of nouns, pronouns, and their inflections as far as this is a help to correct speech and writing. (*b*) Conjugation of transitive and intransitive verbs with pronouns and nouns (indicative mood only). Exercises in the use of active and passive forms. The whole aim to be not so much recognition of distinctions as correct usage. (*c*) Analysis of the simple sentence, with special reference to the correct use of prepositions.

O.F.S. (Sixth Year).—Analysis and simple parsing.

Basutoland.—As in Cape syllabus.

Section 4.—Uniformity and Inflexibility in School Work

The average inadequately trained Native school teacher, when confronted with the task of teaching his pupils on a

syllabus which is for the most part meaningless to them and to himself, is generally at a loss what to do. To assist him in the organisation of his school work, the Education Department of the Province of Natal, which can claim the credit of having given most thought to the administration of Native education, issues in addition to the ordinary syllabus a " scheme of work " and specimen time-table. The effect of this is to impose upon the system a greater uniformity than that required by the province-wide syllabuses of instruction. All the provinces obtain a still further uniformity by the inspectors' examinations, for in order to get through with his work the inspector has to standardise his methods of examination. These become known throughout his inspectorial district, and, since the object of the year's work is to satisfy the inspector, his practices are closely adhered to in the schools. In the Cape and Natal, inspectors' test-cards are used.[1] From this lock-step uniformity there is little hope of escape, since the teachers are not regarded as competent to assume such responsibility.[2]

To illustrate the methods by which this uniformity is obtained, we reproduce (1) excerpts from the Natal schemes of work for the infant classes and first four standards, and (2) time allotments derived from the specimen time-tables in Natal. Specimens of the test-cards used by the inspectors of Native schools in Natal will be found in Appendix A.

1. *Scheme of Work for Class A (the lowest class) for the month of April*

Zulu.—(*a*) Read charts 4 and 5 and review 2. (*b*) Each child to make at least two sentences about each of the pictures

[1] For specimens of these test-cards see Appendix A.

[2] The draft regulations of the Orange Free State Education Department form an honourable exception to the usual inflexibility and uniformity. Section 17 reads: " While the schedules indicate the scope of the work in each subject, they should be looked upon as suggestions rather than as instructions to be rigidly followed in detail, and principals are invited to propose schemes more or less on the same lines, and suited to the peculiar requirements and circumstances of their respective schools. Such suggested modifications should be submitted in detail for the approval of the Department through the Inspector of Schools for the District." Similar instances of liberal-mindedness and sound pedagogy may be found throughout the Orange Free State regulations, which makes it all the more to be regretted that the scheme has not become law.

on English chart No. 1. (*c*) Point from the blackboard and charts the letters i and k, first separately, and then combined with any of the vowels.

English.—Learn the pronunciation and meaning of: tooth, arm, hand, finger-nail, leg, foot, toe, roof, man, woman, wall, I, we, see, and, saw, a, the.

Arithmetic.—(*a*) Count in English and Zulu up to 5 forward and backward. (*b*) Addition and subtraction, *e.g.* 2+1+1−3. (*c*) Learn and write the × and = signs, and learn and do with objects the following multiplications: 1×2=2, 2×2=4, 1×3=3, 1×4=4. (*d*) *Mental:* Learn coins 1d. and 3d. and reduction from one to the other.

Writing.—Continue as in preceding month, and practise making e, o, a, u, v, w, and the figures 1 to 4.

2. *Scheme of Work for Standard II. for the First Quarter*

Zulu.—(*a*) Read chapters 1–6. (*b*) Dictation. (*c*) Describe orally and in writing (1) land, (2) water, (3) sun, (4) the cardinal points. (*d*) Special drill on (1) the use of the punctuation marks learnt, and (2) the breaking up of words into syllables in the dictation and composition work.

English.—(*a*) Read S.A. Reader II., lessons 1–4, 7, 8, 9, and 11, and review. (*b*) Translate literally and accurately lessons 1, 3, 4, and 9, and review. (*c*) Learn to spell the words in the spelling lessons and to break up words of two, three, and four syllables. (*d*) Make sentences orally with new words in the translation lessons. (*e*) Write sentences with the words of the first term, second year, in the infant syllabus. (*f*) Special drill on the use of the "full stop" and "interrogation mark."

Geography.—(*a*) Definition of, and what geography teaches. (*b*) The cardinal points.

Arithmetic.—(*a*) To count in English up to 999, forward and backward. (*b*) Addition and subtraction with figures up to 999, and with problems. Multiplication and division up to 12 times 12. (*c*) Money value up to £1 in simple mental problems. (*d*) Mentally to divide numbers into halves and quarters. (*e*) Multiplication tables up to 12 times 12. Easy mental exercises on the four simple rules with numbers up to 60.

3. *Time Allotments in Minutes per Week*[1]

(1) Standard IV. Natal

Opening and closing exercises and roll call	125
Religious instruction	150
Correcting home work	100
English and Zulu grammar	150
Reading and spelling and translation	125
English composition	100
Conversational English	75
History and geography	125
Drawing	25
Writing	75
Arithmetic	275
Drill	50
Teaching sub-standard children	75
Recesses	200
	1650

(2) Second Term of Second Year (*i.e.* Highest Class of Infants). Natal

Opening and closing exercises and roll call	125
Religious instruction	150
English reading	250
Conversational English	75
Zulu reading	75
Oral Zulu composition	100
Printing	50
Writing and figuring	175
Arithmetic, mental and blackboard	200
Drawing	100
Correction of written work	100
Drill	50
Recesses	200
	1650

[1] Taken from suggested time-table issued by the Department. How far these time-tables are followed in single-teacher schools is uncertain, but the writer's experience is that they are exhibited to satisfy the inspector and not for daily use.

Section 5.—**The Teaching**

In the following chapter the work of the training institutions for Native teachers is discussed. It will be found that not more than 50 per cent. of the teachers in Native schools have received any preparation for their work, and that the training given to these is for the most part of a narrow and formal nature, besides being deficient on the side of practice teaching. Above all, the students have received no training in the handling of the single-teacher school, the kind of school they will in all probability be required to conduct. Confronted with the real problem, the teachers take refuge in formal book-work, the kind of work which keeps the pupil busy and is easy of correction.

This formalism is encouraged by the nature of the curriculum and inspectors' examinations, and the absence of helpful supervision. If we add to this the inadequate equipment of the schools, and the absence of suitable text-books, we shall not be surprised to find that the ordinary work of the Native school is dull and formal to a degree. Indeed, as the writer has listened to the teaching in Native schools he has realised that it is only the Native's ignorance and his blind and almost pathetic belief in the power of the white man's education which induces him to send his children to the average Native school. Parents less ignorant, pupils less docile, and a public less lukewarm on the subject would have remonstrated long ago against the travesty of teaching which is taking place every hour of the day in the Native day schools of South Africa.

Section 6.—**The Supervision**

The primary object of supervision is to increase the efficiency of the teacher. The supervisor or inspector can best accomplish this by watching the teacher at work and then criticising his lesson, by examining the children to see if the necessary knowledge has been acquired or the necessary skill obtained, and by taking part in teachers' meetings. To be effective, the criticism of the supervisor should be constructive. It should not only point out good and bad work, but explain *why* it is good or bad, and where necessary indicate the way for improvement. When it is necessary to examine a class in order to

form a more correct estimate of the work of the teacher, the examination should be based on the teacher's scheme of work, and should discover if the points emphasised by the teacher had been acquired by the pupils, even though these points did not commend themselves to the supervisor. After the criticism of the lesson, or after the examination, should come the discussion with the teacher. This is the really helpful part of supervision, where the supervisor gets to know the teacher's aims, difficulties, and troubles, and from his superior training and greater experience is able to offer some helpful criticism and suggestions. The discussion must not be omitted, for if the visit was worth making it is worth discussion. If the supervisor can subsequently hold a teachers' meeting to discuss some broader issues, so much the better.

Supervision of this nature is practically unknown in the Native schools of South Africa. There are no supervisors of instruction in the schools, and even where there are inspectors who are competent to perform this work satisfactorily and sympathetically they have not the time. The short-handedness of the inspectorates is the occasion of annual comment in the superintendents' reports. In 1915 the average number of schools per inspector was :—

In the Cape Province	131	(European, Coloured, and Native)
In Natal . . .	100	(Native)
In the Transvaal .	66	(European, Coloured, and Native)
In Orange Free State	88	(European)
In Basutoland . .	142	(Native)

In the Cape and Transvaal Provinces the inspection of Native and European schools is undertaken by the same officials, and when any schools have to be left unvisited these are almost always the Native schools. In the Cape the work is far too heavy for the number of inspectors employed, so that many of the schools do not receive adequate inspections.[1] In 1914 there were 818 Mission and 971 Aborigines' Schools, of

[1] In his 1912 Report, p. 4, the Superintendent-General says: "Adopting the principle that there should be one inspector for every 100 schools, we see that with its present number of 4334 schools the Cape Province should have 43 inspectors, whereas, even with the three new men appointed this year, it has only 31." See also Report for 1911 and other years.

which only 736 and 865 respectively are recorded as having been inspected.

In the Transvaal no exact figures are reported, but from the inspectors' reports it is clear that many of the Native schools are not inspected.

In the Orange Free State there is no systematic inspection of the Native schools, though the inspectors have the right to visit them.

In Natal the inspection of Native schools is undertaken by a special staff of three inspectors, who devote all their time to Native work. Except for the danger of narrowing and deadening subjective influence on the men themselves, this is certainly the most effective system.

In Basutoland there are only 95 European children attending inspected schools, so that the inspectors devote all their time to Native work.

Section 7.—The Results

We have now to examine the results of a system of elementary education for Natives based wholly, or in part, on the systems for European children, administered with much uniformity and inflexibility, and put into execution by partially trained and inadequately supervised teachers. We shall attempt to estimate in turn the results on pupils, teachers, and the European and Native public.

A. *The Elimination of Pupils.*—From the table on p. 72 it will be seen that more than 60 per cent. of the pupils in Native schools are in the sub-standards, and that the elimination of pupils from the lower classes is very great. The same results will be found in the following age-standard and time-in-school-standard figures. Of every 100 pupils in the Native schools of Natal, 62 are in the Infant Classes, 13 in Standard I., 9 in Standard II., 6 in Standard III., 6 in Standard IV., 2 in Standard V., and 1 in Standard VI. This state of affairs represents a considerable improvement on the position of former years.[1] The reasons for this rapid elimination are: (*a*) the economic pressure which causes the parents to send the young *boys* to work in the towns, where there is a steady demand for the cheap Native

[1] Cf. *Report of the Superintendent of Education, Natal*, 1910.

"umfaan"; [1] and (*b*) the unsuitability of the present system of education. Many Native children, who at first come eagerly to school, are disheartened by the meaningless tasks to which they are set, and have no great difficulty in inducing their parents to allow them to withdraw. As Mr E. A. Sargant pointed out in animadverting on the unsuitability of the Basutoland curriculum, it is not surprising that the entry "Left school: tired" should appear so often opposite the names of former pupils.[2]

B. *The Retardation of Pupils.*— The absence of an adequate system of recording data regarding the progress of pupils in Native schools makes it impossible to supply figures for all the Native schools of South Africa, but age-standard and time-in-school-standard data were obtained from ten elementary schools in Natal, eight in the Transkei, six in Basutoland, and twelve in the Transvaal. The schools were selected at random, and the figures may be regarded as typical of conditions in Natal, the Transkeian territories, Basutoland, and the Transvaal. The following explanations of the age-standard figures are necessary for their proper interpretation :—

(*a*) The ages of the pupils in many cases cannot be ascertained with certainty. The educated Natives record the date of birth of their children, but when an uneducated Native is asked when his child was born, he can only reply by reference to some contemporary event, such as a season of drought or a great storm. The school authorities are thus often compelled to estimate the approximate ages of the pupils.

(*b*) In the present state of Native education it is impossible to standardise the age of entry and the normal age for each standard. Educated Natives generally send their children to school between the ages of five and eight, but the children of "raw" Natives are often kept at home until the age of ten, eleven, or even later. The entering age of seven to nine has been chosen as representing the mean, a conclusion which is supported by the fact that it contains the largest group of entrants.

[1] The preponderance of girls in Native schools is largely due to this reason. Thus in 1915, out of 21,700 Native pupils in average attendance in Natal, only 9144 were boys; and of 17,083 in average attendance in the elementary schools of Basutoland in 1914, only 5766 were boys.

[2] *Report on Native Education in S. Africa*, pt. iii. p. 63.

TABLE No. 5

Age-Standard Table, Natal

Distribution of 1327 Native pupils in ten elementary schools, selected at random, showing for each standard the number and percentage of pupils under normal age, of normal age, and over normal age. The distribution was made in April 1915, the pupils having been in their present standards for from three to seven months. Normal-age pupils for each standard are shown within squares in the body of the table.

Age of pupils	6–7.	7–8.	8–9.	9–10.	10–11.	11–12.	12–13.	13–14.	14–15.	15–16.	16–17.	17–18.	18–19.	19–20.	Over 20.	Under age.		Normal age.		Over age.		Total.
																No.	Per cent.	No.	Per cent.	No.	Per cent.	
Sub-Stds. A & B.	77	101	66	62	45	33	19	35	13	5	3	0	0	0	0	77	16·7	167	36·4	215	46·9	459
Sub-Stds. C & D.	2	22	38	50	43	32	12	19	7	5	3	1	0	0	0	24	10·3	88	37·6	122	52·1	234
Standard I.	..	..	6	18	22	16	10	16	12	9	0	1	1	0	0	6	5·4	40	36·0	65	56·8	111
Standard II.	..	..	..	11	25	25	26	20	15	4	4	0	1	0	0	11	8·5	50	38·1	70	53·4	131
Standard III.	..	..	..	..	12	11	20	30	22	15	2	1	0	0	1	12	10·6	31	27·1	71	62·3	114
Standard IV.	..	..	..	2	2	14	26	45	46	27	7	0	0	1	0	16	9·4	71	41·8	83	48·8	170
Standard V.	..	..	..	..	..	..	2	1	15	17	16	9	3	0	1	2	3·1	16	25·0	46	71·9	64
Standard VI.	..	..	..	..	..	..	..	1	2	4	10	14	7	5	1	1	2·3	6	13·6	37	84·1	44
Totals	79	123	110	143	149	131	115	167	132	86	45	26	12	6	3	149	11·2	469	35·3	709	53·5	1327

TABLE No. 6

Age-Standard Table, Transkei

Distribution of 1241 Native pupils in eight elementary schools, selected at random, showing for each standard the number and percentage of pupils under normal age, of normal age, and over normal age. The distribution was made in August 1915, the pupils having been in their present standards for from two to eight months. Normal-age pupils for each standard are shown within squares in the body of the table.

Age of pupils	5–6.	6–7.	7–8.	8–9.	9–10.	10–11.	11–12.	12–13.	13–14.	14–15.	15–16.	16–17.	17–18.	18–19.	19–20.	Over 20.	Under age.		Normal age.		Over age.		Total.
																	No.	Per cent.	No.	Per cent.	No.	Per cent.	
Sub-Std. A.	31	35	73	41	50	35	30	7	18	0	1	..	..	..	..	..	66	20·6	114	35·5	141	43·9	321
Sub-Std. B.	..	22	17	20	42	31	39	21	20	5	5	1	..	..	..	..	39	17·5	62	27·8	122	54·7	223
Standard I.	..	..	2	9	20	17	57	32	27	15	16	3	..	..	..	..	11	5·8	37	19·5	141	74·7	189
Standard II.	..	..	1	8	0	8	11	18	31	8	19	5	..	..	..	..	9	8·2	19	17·4	81	74·4	109
Standard III.	..	..	..	..	6	2	8	7	25	30	23	5	2	1	..	..	8	7·3	15	13·7	86	79·0	109
Standard IV.	..	..	..	..	..	..	10	4	7	31	28	9	8	0	2	..	10	10·1	11	11·1	78	78·8	99
Standard V.	..	..	..	..	..	..	..	9	9	32	16	24	6	1	1	1	9	9·1	41	41·4	49	49·5	99
Standard VI.	..	..	..	..	..	..	..	..	4	6	18	30	20	3	10	1	4	4·3	24	26·0	64	69·7	92
Totals	31	57	93	78	118	93	155	98	141	127	126	77	36	5	13	2	156	12·6	323	26·0	762	61·4	1241

TABLE No. 7

Age-Standard Table, Basutoland

Distribution of 371 Native pupils in six elementary schools, selected at random, showing for each standard the number and percentage of pupils under normal age, of normal age, and over normal age. The distribution was made in September 1916, the pupils having been in their present standards from two to nine months. Normal-age pupils for each standard are shown within squares in the body of the table.

Age of pupils	5–6.	6–7.	7–8.	8–9.	9–10.	10–11.	11–12.	12–13.	13–14.	14–15.	15–16.	16–17.	17–18.	18–19.	19–20.	Over 20.	Under age.		Normal age.		Over age.		Total.
																	No.	Per cent.	No.	Per cent.	No.	Per cent.	
Grades 1 and 2	6	4	22	10	13	39	26	16	7	11	9	2	2	2	0	2	10	5	32	19	129	75	171
Grade 3	..	..	4	2	2	0	2	4	1	11	6	9	2	0	1	7	4	8	4	8	43	84	51
Standard I.	..	..	..	..	2	1	6	6	7	3	6	7	3	4	0	2	0	0	3	6	44	93	47
Standard II.	..	..	..	..	1	0	2	9	8	4	4	3	3	0	0	0	1	3	2	6	31	91	34
Standard III.	..	..	..	..	2	0	5	2	8	5	4	11	4	3	5	3	2	4	7	13	43	83	52
Standard IV.	..	..	..	..	..	..	..	..	..	..	3	5	4	2	0	2	0	0	0	0	16	100	16
Totals	6	4	26	12	20	40	41	37	31	34	32	37	18	11	6	16	17	5	48	13	306	82	371

TABLE No. 8

Age-Standard Table, Transvaal

Distribution of 1324 Native pupils in twelve elementary schools, selected at random, showing for each standard the number and percentage of pupils under normal age, of normal age, and over normal age. The distribution was made in October 1916, the pupils having been in their present standards for from three to eight months. Normal-age pupils for each standard are shown within squares in the body of the table.

Age of pupils	5–6.	6–7.	7–8.	8–9.	9–10.	10–11.	11–12.	12–13.	13–14.	14–15.	15–16.	16–17.	17–18.	18–19.	19–20.	Over 20.	Under age.		Normal age.		Over age.		Total.
																	No.	Per cent.	No.	Per cent.	No.	Per cent.	
Sub-Std. A.	39	47	83	64	67	64	66	40	32	16	24	16	2	1	..	..	86	15	147	25	328	58	561
Sub-Std. B.	..	2	13	9	39	28	31	29	25	22	12	6	10	3	1	1	15	6	48	21	168	72	231
Standard I.	..	..	..	..	19	22	31	41	46	17	12	15	8	4	2	1	0	0	41	19	177	81	218
Standard II.	..	..	..	3	7	10	23	17	24	30	13	6	3	0	2	1	10	7	33	24	96	69	139
Standard III.	..	..	..	..	1	5	12	17	21	15	19	10	10	3	3	3	6	5	29	24	84	70	119
Standard IV.	..	..	..	..	1	1	3	10	5	10	8	6	4	5	0	3	5	8	15	27	36	64	56
Totals	39	49	96	76	134	130	166	154	153	110	88	59	37	16	8	9	112	9	313	24	889	67	1324

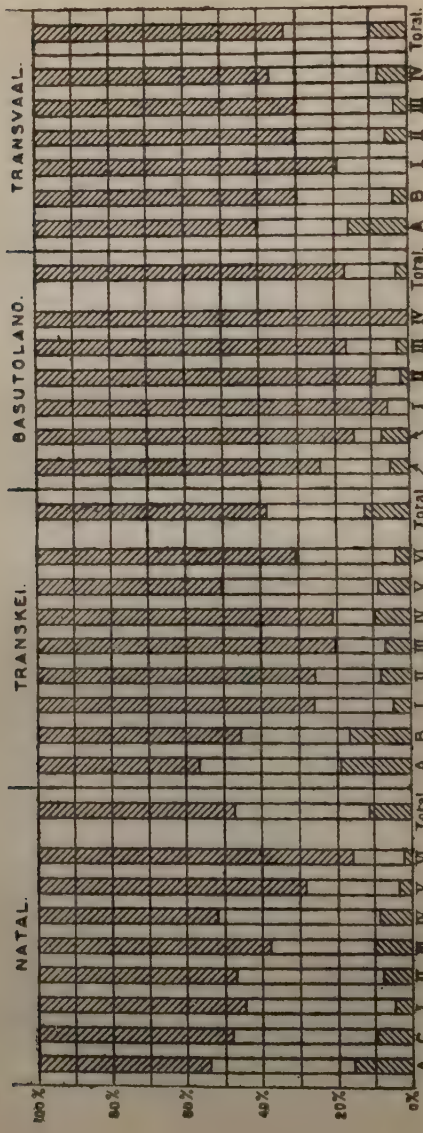

FIG. 2.—Showing the percentage of pupils under normal age, of normal age, and over normal age in 10 Native schools in Natal, 8 in the Transkei, 6 in Basutoland, and 12 in the Transvaal.

These figures, then, cannot be regarded as absolutely accurate, but they are sufficient to show the variability in age of the pupils in the several standards, and to support a plea for liberty to modify the course of instruction in the case of special pupils or groups of pupils. Especially do they seem to indicate the advisability of regrouping the pupils for such a subject as industrial training. To require boys of fourteen and fifteen to do the simple kindergarten manual occupations suitable for infants of six and seven is obviously absurd. In this connection also the advisability of admitting old pupils to the sub-standards might well be questioned. While it seems harsh to refuse to admit children of fourteen and sixteen to the sub-standards, it is a moot point whether it is not in the interests of those children themselves, as it is certainly in the interests of the class as a whole, to require them to devote themselves entirely to industrial work, or, in the case of the larger institutions, to form a special class for academic studies. Such pupils cannot expect to remain at school for more than a year or two, and the work offered them in the sub-standards is unsuitable.

The time-in-school-standard figures, which, in the absence of official records, are based on figures supplied by the teachers on a form issued by the writer, are very significant. The fact that 67 per cent. of the pupils in Natal schools, 41 per cent. in the Transkei, 54 per cent. in Basutoland, and 67 per cent. in the Transvaal have repeated one or more standards, testifies to the unsuitability of the syllabus, the poorness of the teaching, and the rigour of the examinations. The extent of the repetition in the case of the Natal schools is shown in fig. 4 (p. 121). Out of every 100 pupils, 5 have spent one year less than the normal time to reach their present standard; 27 have spent the normal amount of time; while 39, 17, and 11 have been retarded one, two, and three or more years respectively. The effect of such excessive retardation is that a very large number of pupils leave school, while those who remain do not receive the instruction adapted to their ability, but they help to swell the numbers of over-age pupils.

TABLE No. 9

Time-in-School-Standard Table, Natal

Distribution of 1301 Native pupils in ten elementary schools, selected at random, showing for each standard the number and percentage of pupils who have been in school less than normal time (accelerated), normal time, and more than normal time (repeating). Normal-time pupils shown within squares in the body of the table.

Years in school	0–1.	1–2.	2–3.	3–4.	4–5.	5–6.	6–7.	7–8.	8–9.	9–10.	10–11.	11–12.	Over 12.	Accelerated.		Normal.		Repeating.		Total.
														No.	Per cent.	No.	Per cent.	No.	Per cent.	
Sub-Stds. A & B.	113	264	64	10	3	2	1	..	..	..	..	..	..	0	0	113	24·7	344	75·3	457
Sub-Stds. C & D.	..	77	104	18	16	3	0	..	..	..	..	..	..	0	0	77	35·3	141	64·7	218
Standard I.	..	..	31	21	28	20	9	1	1	..	..	..	..	0	0	31	28·0	80	72·0	111
Standard II.	..	..	15	34	28	28	16	7	0	1	..	..	..	15	11·6	34	26·3	80	62·1	129
Standard III.	..	..	1	25	24	30	26	6	1	1	..	..	..	26	22·8	24	21·0	64	56·2	114
Standard IV.	..	..	..	4	10	50	50	38	5	3	3	..	..	14	8·6	50	30·7	99	60·7	163
Standard V.	..	..	..	..	..	9	24	25	8	0	0	..	..	9	13·6	24	36·3	33	50·1	66
Standard VI.	..	..	..	..	..	..	..	8	20	11	3	1	..	0	0	8	18·6	35	81·4	43
Totals	113	341	215	112	109	142	126	85	35	16	6	1	0	64	4·9	361	27·6	876	67·5	1301

TABLE No. 10

TIME-IN-SCHOOL-STANDARD TABLE, TRANSKEI

Distribution of 1209 Native pupils in eight elementary schools, selected at random, showing for each standard the number and percentage of pupils who have been at school less than normal time (accelerated), normal time, and more than normal time (repeating). Normal-time pupils for each standard shown within squares in the body of the table.

Years in school.	0–1.	1–2.	2–3.	3–4.	4–5.	5–6.	6–7.	7–8.	8–9.	9–10.	10–11.	11–12.	Over 12.	Accelerated.		Normal.		Repeating.		Total.
														No.	Per cent.	No.	Per cent.	No.	Per cent.	
Sub-standard A.	205	98	7	1	1	..	..	..	..	..	..	..	..	0		205		107		312
Sub-standard B.	..	143	69	5	4	2	..	..	..	..	..	..	..	0	0	143	65·7	80	34·3	223
Standard I.	..	6	96	49	34	4	..	..	..	..	..	..	..	6	0	96	64·1	87	35·9	189
Standard II.	..	..	1	46	34	13	3	2	1	2	..	..	..	1	0	46	50·7	55	49·3	102
Standard III.	..	..	..	1	57	21	15	2	..	..	..	..	..	1	1·0	57	45·1	38	53·9	96
Standard IV.	..	..	..	1	2	42	26	16	5	3	..	..	..	3	1·0	42	59·4	50	39·6	95
Standard V.	..	..	..	..	..	6	48	22	20	4	..	..	..	6	3·2	48	44·2	46	50·6	100
Standard VI.	..	..	..	..	..	1	15	40	24	8	4	..	..	16	6	40	4·8	36	4·6	92
															17·4		43·5		39·1	
Totals	205	247	173	103	132	89	107	82	50	17	4	0	0	33	2·7	677	56·0	499	41·3	1209

TABLE No. 11

Time-in-School-Standard Table, Basutoland

Distribution of 481 Native pupils in six elementary schools, selected at random, showing for each standard the number and percentage of pupils who have been in school less than normal time (accelerated), normal time, and more than normal time (repeating). Normal-time pupils shown within squares in the body of the table.

Years in school	0–1.	1–2.	2–3.	3–4.	4–5.	5–6.	6–7.	7–8.	8–9.	9–10.	10–11.	11–12.	Over 12.	Accelerated.		Normal.		Repeating.		Total.
														No.	Per cent.	No.	Per cent.	No.	Per cent.	
Grades 1 & 2	113	70	22	11	1	..	..	..	..	..	..	..	..	0	0	113	52	104	47	217
Grade 3	..	34	18	10	2	0	4	..	..	..	..	..	..	0	0	34	50	34	50	68
Standard I.	..	3	25	12	13	12	1	..	..	..	..	..	..	3	5	25	37	38	57	66
Standard II.	..	..	1	17	12	7	9	1	..	..	..	..	..	1	2	17	36	29	61	47
Standard III.	..	..	..	13	8	12	11	14	4	..	..	..	..	13	21	8	12	41	66	62
Standard IV.	..	..	..	1	2	4	5	0	8	0	1	..	..	3	14	4	19	14	66	21
Totals	113	107	66	64	38	35	30	15	12	0	1	0	0	20	4	201	42	260	54	481

TABLE No. 12

Time-in-School-Standard Table, Transvaal

Distribution of 1328 Native pupils in twelve elementary schools, selected at random, showing for each standard the number and percentage of pupils who have been at school less than normal time (accelerated), normal time, and more than normal time (repeating). Normal-time pupils shown within squares in the body of the table.

Years in school	0–1.	1–2.	2–3.	3–4.	4–5.	5–6.	6–7.	7–8.	8–9.	9–10.	10–11.	11–12.	Over 12.	Accelerated.		Normal.		Repeating.		Total.
														No.	Per cent.	No.	Per cent.	No.	Per cent.	
Sub-Std. A.	278	151	103	17	9	3	..	..	..	..	..	..	..	0	0	278	50	283	50	561
Sub-Std. B.	2	53	86	50	18	16	6	2	1	..	..	..	..	2	1	53	23	179	76	234
Standard I.	3	7	33	77	54	19	15	6	1	..	..	..	..	10	5	33	15	172	80	215
Standard II.	..	2	10	17	43	51	11	2	5	..	..	..	..	12	9	17	12	112	79	141
Standard III.	..	2	3	6	16	40	34	18	1	1	..	..	..	11	9	16	13	94	77	121
Standard IV.	..	..	1	0	2	11	25	10	7	..	..	..	..	3	5	11	19	42	75	56
Totals	283	215	236	167	142	140	91	38	15	1	..	..	..	42	3	404	30	882	67	1328

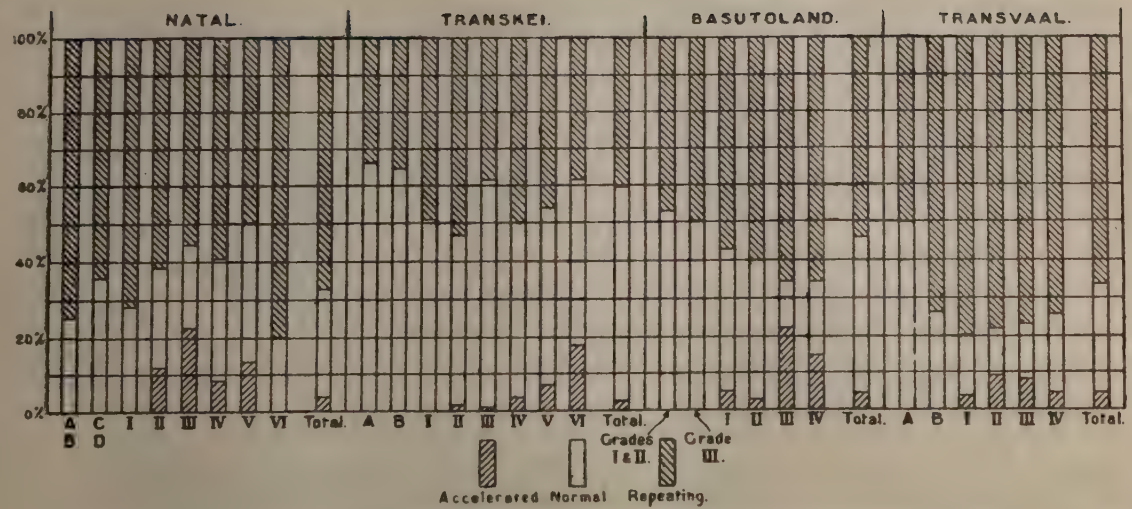

FIG. 3.—Showing the percentage of pupils spending less than normal time (accelerated), normal time, and more than normal time (repeating) in each class or standard in 10 schools in Natal, 8 in the Transkei, 6 in Basutoland, and 12 in the Transvaal.

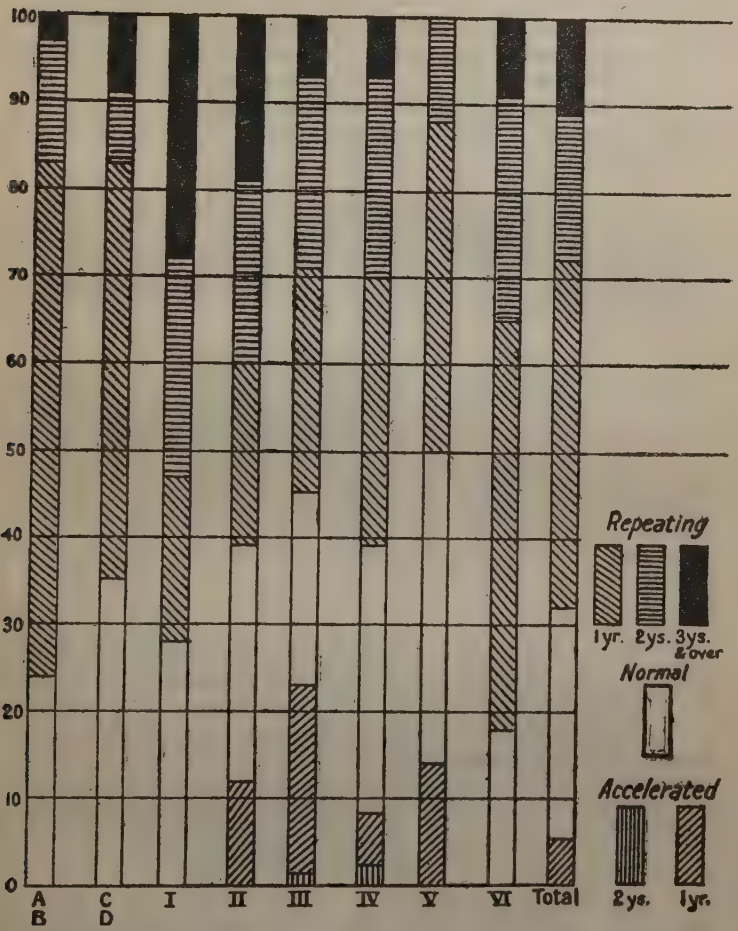

FIG. 4.—Showing the percentage of pupils accelerated and repeating by years in 10 Native schools in Natal, chosen at random.

C. *Promotion and Non-Promotion of Pupils.*—Complete statistics of the promotion and non-promotion of pupils in the Native schools of South Africa are not available, but the writer has succeeded in obtaining figures for a large number of schools in the Province of Natal, which correspond almost exactly with the general results in the Cape Province, and may be taken as typical. For convenience the figures are arranged in four groups:—

1. The promotion and non-promotion of 2054 pupils in the standards of 77 Native day schools, where the pupils only proceed to Standard IV., and where the teachers are almost always Natives. The promotions are made on the inspector's annual examination.

Standard.	Number examined.	Number promoted.	Number non-promoted.	Per cent. non-promoted.
I. . .	868	572	296	34·0
II. . .	507	367	140	27·6
III. . .	422	280	142	33·6
IV. . .	257	121	136	52·9
Total .	2054	1340	714	34·7

2. The promotion and non-promotion of 422 pupils in Native boarding schools, where the pupils are received in Standards IV., V., and VI. only, and where the teachers are partly Native and partly European. The promotions are made on the inspector's annual examination.

Standard.	Number examined.	Number promoted.	Number non-promoted.	Per cent. non-promoted.
IV. . .	116	81	35	30·1
V. . .	198	128	70	35·3
VI. . .	108	82	26	24·0
Total .	422	291	131	31·0

3. The promotion and non-promotion of 1263 pupils in the infant classes of Native day schools where the teachers are Natives. The promotions are made by the teachers themselves.

Class.	Number examined.	Number promoted.	Number non-promoted.	Per cent. non-promoted.
A	466	262	204	43·8
B	372	272	100	26·8
C	212	175	37	17·4
D	213	173	40	18·8
Total	1263	882	381	30·1

4. The percentages of non-promotion in the European and Native schools of the Cape and Natal, compared with that for the White and Coloured schools of certain cities of the United States and the Philippine Islands.

Place.	Year.	European or White.	Native or Coloured.
Owensboro, Ky.	1914	7·8	9·1
Houston, Texas	1913	9·2	14·3
Memphis, Tenn.	1913	12·2	18·2
Columbia, S.C.	1914	10·1	18·6
Kansas City, Mo.	1913	23·1	21·9
Richmond, Va.	1914	18·5	26·2
Baltimore, Md.	1913	21·7	28·7
Galveston, Texas	1914	19·7	29·3
Natal	1914	?	32·8
Cape	1912	13·8 * 13·0 † 15·6 ‡	28·7 § 34·0 ‖
Philippine Islands	1913	..	45·0

* First-class schools.
† Second-class schools.
‡ Third-class schools.
§ Mission schools.
‖ Aborigines' schools.

Note.—The percentage of non-promotion has been calculated on the number presented for examination in the case of the Cape and Natal, on the total enrolment in the case of Richmond and Baltimore, and on the average attendance in the case of the other cities.

These figures show that the percentage of non-promotion in the Native schools of South Africa is greater than it is in the White and Negro schools of the United States,[1] and also that there is an entire lack of uniformity or graduation in the percentage of non-promotions in the several standards.

With regard to the whole question, the evil effects of such excessive non-promotion need to be pointed out:—

(*a*) Many pupils who fail of promotion are disheartened thereby, and tend to leave school without completing the course.

(*b*) Those who remain at school increase the "over-ageness" of the pupils, and add to the number of pupils who, by reason of physical or mental maturity, should be doing another kind of work at, perhaps, another kind of school.

(*c*) Non-promotion increases the congestion in the lower classes and standards, which now contain more than 75 per cent. of the pupils.

The lack of uniformity or graduation in the promotion of pupils in the different standards of the Natal schools is significant. In a properly articulated system the requirements of any one standard should not be higher than the requirements of any other standard, and the normal rate of promotion should be about 100 per cent. There will always be some pupils who, by reason of late entrance or irregular attendance, will fail to complete the requirements of the course, but their failures should be compensated by the number of pupils who deserve and receive double promotion.

The excessive non-promotion of pupils in the Natal schools and the inequality of its distribution are due to some or all of the following causes:—

[1] The only school system showing a greater percentage of non-promotions which the writer has been able to discover is that of the Philippine Islands, where the percentages of non-promotions (calculated on the enrolment) for the last six years have been:

1907–8	54	1910–11	50
1908–9	55	1911–12	51
1909–10	46	1912–13	45

These extraordinary figures are largely accounted for by the fact that the sole medium of instruction is English—a foreign tongue to the natives of the Islands.

1. An unsuitable and badly graduated course of study.
2. Teachers incapable of meeting the requirements of the course of study and inspections.
3. The system of examination.
4. Over-size classes in the lower classes and standards.
5. " Over-age " and dull pupils.
6. Ignorance of English on the part of the pupils.[1]

It is important to note that absence and irregular attendance, which are the chief causes of non-promotion in European schools,[2] are not responsible for the low rate of promotion in the Native schools. The attendance at the Native schools in Natal is very satisfactory, being 89 per cent. in 1914, as against 85 per cent in the European schools.

To secure the normal rate of promotion,[3] the following conditions are necessary:—

(*a*) A course of study adapted to the needs of different groups of pupils within the same school and often within the same standard.

(*b*) The distribution of the pupils in accordance with their stage of advancement in each subject.

(*c*) The determination of the length of the course of study by the length of time the children, as a matter of fact, do remain at school, and not by a period arbitrarily chosen.

(*d*) A new basis for promotion, viz. the ability of the pupil to do the work of the class or standard ahead, *not an arbitrary assumption of what amount of information the pupil ought to be able to reproduce at examinations.*[4]

[1] In a recent investigation Dr Bachmann found that the inability to use the English language was the main cause of non-promotion in the New York schools. The difference in the percentage of promotion in favour of pupils who were able to use the English language over those who could not was 19·94. Ignorance of English was most disastrous to promotion in Grades 6, 7, and 8. (Bachmann, *New York Committee on School Inquiry*, part ii., subdivision i., section F, iii., p. 85.)

[2] *Ibid.*, p. 19.

[3] The best opinion in the United States regards 8 per cent. as the maximum rate of non-promotion. (Strayer, *The Butte Survey*, p. 28.)

[4] " If school officials, principals, and teachers can come to see that the prime purpose of the elementary schools is to develop the natural tastes and abilities of children, to arouse their imagination,

To obtain these conditions *in toto* is at present impossible, but the nearer we can approach to them the better.

D. *Failures by Subjects.*—The number of pupils failing in each subject sheds light on two important aspects of the course of study: viz., the relative difficulty of the subjects, and their importance in the eyes of the examiner. The following table gives the failures in each subject of the Natal pupils referred to above. A failure in one subject does not necessarily imply a failure in the whole examination. The number of marks required for a pass is 50 per cent. in reading and spelling, 40 in composition, 30 in arithmetic, 60 in writing, and 50 per cent. of the aggregate.

Subject.	Standards.						
	I.	II.	III.	IV.*	IV.†	V.	VI.
Number of pupils	395	254	257	186	116	198	108
Number of failures	108	46	72	87	35	70	26
Reading	85	33	22	9			
Spelling	162	109	135	80			
Translation	..	..	..	..	19	54	27
Composition	158	41	29	40			
Grammar	..	..	..	..			
Arithmetic	136	67	83	83	51	48	20
Writing	18	3	8	83	30	62	22

* Day schools. † Boarding schools.

In connection with these failures the following points deserve special reference:—

(i.) The absence of uniformity or graduation in the failures, *e.g.* in composition and handwriting.

to stimulate their emotions, and to give them power to solve problems and to meet practical situations in life, the question of the right of children to advancement will not be based upon mastery of facts of a grade, but upon the ability to do work which lies ahead. On such a basis, teachers and principals would feel that they can advance a much larger per cent. of children than they do at the present time." (*Ibid.*, p. 30.)

(ii.) The very heavy mortality caused by English spelling and arithmetic. It is possible that this is due to the ease with which these subjects can be examined.

(iii.) The apparently sudden stiffening of the requirements in handwriting. The percentage of failures in this subject jumps from 1 per cent. in Standard II. to 44·6 per cent. in Standard IV.

From these results it is a fair inference that either the requirements are badly graded or the examinations are hastily or capriciously made.

E. *The Unsuitability of the Instruction.*—If we agree that the object of education is to enable the coming generation to adjust themselves to the society in which they will live, we must admit that the few pupils who survive the elementary curriculum in Native schools are not adequately prepared for their future lives. In South Africa the ruling European has decided that the spheres of work of the two races shall be widely different, for the present at any rate. Even though it did not approve of the principle involved, any system of instruction which failed to take into account that patent fact, and which gave the Natives a literary and bookish education, as the present system does, when the work which the Natives will be required to do will be, for the most part, industrial and agricultural, would be doing the Native more harm than good.[1]

The education given at present cannot but have the effect of causing the Native to despise manual labour and to incline to the clerical occupations, which the European has decided shall be reserved for those of his own race. That the present system of education has not been provocative of more race enmity must be largely attributed to its ineffectiveness.

[1] Speaking of the education of the Basutos, Sir Godfrey Lagden, late Governor of the Protectorate, expresses the following opinion, which would be acceptable to many friends of the Natives :—" The system for a long time to come should be to give public instruction of such a character only as will fit them for the common needs of their peasant life. The true perspective of evolution may be lost by misguided attempts to raise them." (*Basutoland*, vol. xii. p. 648.)

CHAPTER VII

THE PRESENT SYSTEM OF HIGHER EDUCATION

THE term "higher education" is difficult of definition, but for our purpose it is taken to include Native high schools and colleges, theological schools, and training schools for teachers: in short, all education other than that given in the elementary schools, except industrial education, which is treated in a separate chapter.

Section 1.—Native High Schools

In South Africa a public high school is understood to be an institution which receives pupils after they have passed the elementary-school stage (or earlier in Natal), and prepares them for the school examinations of the Cape University. The influence of the Cape University upon the secondary school system of South Africa has been enormous. To nine-tenths of the people of South Africa a secondary-school education means preparation for the junior certificate, matriculation, or senior certificate examinations of the University, and the mere ability to pass its pupils in the matriculation examination has become the recognised standard of efficiency of a secondary school.[1]

While the rigorous examinations have no doubt served to

[1] Even some of the Departments of Education seem to hold this narrow view. For example, every year in the reports of the Cape Department, for the "attainments and progress of pupils" in secondary schools the list of passes in the matriculation examination is published, and the comparatively large number of passes in the Cape Province is contrasted with the smaller number in the other provinces. The 1911 Report proceeds: "It also deserves mention that while for *all* candidates the proportion of passes is 58·7 per cent., that for the candidates from the Cape high schools is 69·5; and that out of 36 first-class passes 30 were credited to Cape State-aided schools."

keep up a high standard of academic scholarship in the secondary schools of South Africa, they have prevented the introduction of more useful subjects into the schools, have cramped teaching by their narrow syllabuses and regulations, and, above all, have forced upon the country a wrong and harmful conception of secondary education. The chief of these examinations, the matriculation, which is designed as an entrance examination for the comparatively few students who are able to take up a University course, has become the leaving-certificate examination for the high schools, and as such dominates and cramps the course of study of thousands who will never be able to proceed to the University.[1]

It is probable that a secondary-school system based on the examination requirements of the University is not altogether satisfactory in the case of European pupils ; it is certain that it is not what is needed for the Natives of South Africa.

While several Native institutions in South Africa prepare their pupils on these lines, and occasionally succeed in passing a few pupils through the examinations, there is only one separate and recognised high school for Natives in South Africa : viz. the College Department of Lovedale Institution, which is graded as a first-class school by the Cape Education Department.

During the last six years the distribution of pupils has been as follows :—

	1910.	1911.	1912.	1913.	1914.	1915.
Form A (Standard VII.)	25	25	24	27	..	8
,, B ,, ,,	19	31	12	20	82	12
,, C ,, ,,	21	3	31	33	..	24
,, D ,, ,,	..	19	11	10	9	4
,, E ,, ,,	..	..	..			2
	65	78	78	90	91	50

The College prepares pupils for the matriculation and junior and senior certificate examinations of the Cape University.

[1] The Cape University Calendar for 1914–15 contains the names of over nine thousand students who have passed the matriculation examination but who have not passed the intermediate examination in Arts, the first examination of the University course proper.

The course comprises the usual matriculation subjects : English, Latin, mathematics, a modern language (Dutch, Sesuto or Sixosa), history, science, and, in addition, agriculture, handicraft, bookkeeping, and first aid.

In the somewhat narrow field of preparing pupils for the Cape University examinations the College has not been very successful.

The number of passes during the last ten years is as follows :—

Examinations.	1904.	1905.	1906.	1907.	1908.	1909.	1910.	1911.	1912.	1913.
Matriculation	..	..	1	2	2	..	..	4	3	..
Senior certificate	..	..	..	..	..	..	..	4	..	1
Junior certificate	6	6	8	4	4	23	3	1	5	..

If these meagre results be compared with the good enrolment in the classes, it seems safe to say that the Native has not yet demonstrated his fitness for academic work of this nature.

The chief reason which is given by the authorities of Lovedale for the non-success of Native pupils at the matriculation is that the students entering the College are so deficient in English that they cannot understand the matter of the textbooks. They admit the unsuitability of the examination when they rightly point out that the standard of English demanded from Native pupils at matriculation is higher than the German and French demanded of European students at the B.A. examination.

Section 2.—**Theological Institutions**

It is not possible to give any exact figures of the number of theological institutions and their students, as no return of these is made in Government publications, but their number must be considerable, since all the Protestant missionary societies make use of Native evangelists and preachers, and hold it as one of their chief functions to build up a Native ministry.

The Churches do not regard the Native ministry as a profession for which young Native students should be prepared.

They prefer to train earnest-minded men who have shown themselves by their lives and abilities to be specially fitted for this work.[1] Many of the men who are recommended for admission to the theological institutions are middle-aged; at some (for example, Tiger Kloof) only married men are accepted. The education possessed by these men varies considerably, and special arrangements are generally made at the institutions for their instruction in ordinary school subjects. The subjects generally taught are Biblical instruction, Old and New Testament history, comparative religion, the principal Christian doctrines, Church history, ethics and exegesis of some books of the Bible.[2] Practice in preaching and in the conduct of public worship are also given.

On the whole, the Churches have been fortunate in their Native ministry. Although such men as Tiyo Soga are rare, the average Native minister is a good, honest man, sincere in his efforts to benefit his fellows, loyal to the Government, and respected by Europeans and Natives alike.

Section 3.—**Training Institutions and Students**

The necessity for Native training institutions follows as a corollary to the necessity for Native education. Schools for Native children will and should be staffed by Native teachers, and it is of course necessary that these teachers be trained. In 1915 the percentage of uncertificated teachers in the Native schools was 49·02 in the Mission and 66·34 in the Aborigines' Schools of the Cape Province;[3] 34·3 in Natal; and 53·5 in the Transvaal.

The extension of Native education is everywhere hampered by the lack of trained teachers. The reports of the super-

[1] Of the seven students at the Theological Department of Lovedale Institution, four had been teachers for periods ranging from three to twenty years, one had a few years of office training, one had just completed the training-college course, and the seventh had served his time as a carpenter after passing Standard VI. (Report, 1913.)

[2] To illustrate the nature of the instruction given, the examination questions set in 1915 in the diocese of Natal to Native candidates for ordination are given in Appendix B.

[3] Many of the uncertificated teachers in the Cape Province have passed the first- and second-year pupil teachers' examinations, and have thus had some training for their duties.

intendents of the several Education Departments are constantly referring to this need:

> "Until a supply of Native teachers has been trained at these institutions the grants made on behalf of the schools themselves can bear no real fruit." (*Report of the Director of Education, Transvaal*, 1910, p. 83.)
>
> "In view of the large increase of new schools and the many schools still waiting to be taken over by the Department, the demand for certificated teachers is still in excess of the supply, and will be for several years to come." (*Report of the Superintendent of Education, Natal*, 1912, p. 15.)

There are only 27 training institutions for Native teachers in South Africa, with an enrolment of 2312 students to supply the needs of over 3000 Native and Coloured schools.

The following is a list of the State-aided training institutions for Natives, together with their enrolments.[1] There are no training institutions for Native teachers in the Orange Free State.

CAPE.	
Bensonvale (Wesleyan)	104
Blythswood (United Free Church of Scotland)	108
Buntingville (Wesleyan)	61
Clarkebury (Wesleyan)	66
Emgwali (United Free Church of Scotland)	57
Engcobo, All Saints (Church of England)	76
Genadendal (Moravian)	18
Healdtown (Wesleyan)	164
Lovedale (United Free Church of Scotland)	188
Mvenyane (Moravian)	90
St Matthew's (Church of England)	151
Shawbury (Wesleyan)	102
Umtata (Church of England)	43
NATAL.	
Adams (American Zulu Mission)	73
Modderspruit (Church of England)	67
Kwa Magwaza (Church of England)	25
Umpumulo (Scandinavian)	45
Edendale (Wesleyan)	66
Mariannhill (Roman Catholic)	14
TRANSVAAL.	
Kilnerton (Wesleyan)	100
Bothsabelo (Lutheran)	66
Lemana (Swiss Presbyterian)	48
Pietersburg (Church of England)	141
BASUTOLAND.	
Morija (Paris Evangelical)	158
Thaba Morena (Paris Evangelical)	50*
Masite (Church of England)	21*
Roma (Roman Catholic)	296*

* Including a number of industrial-school pupils.

[1] The figures are for 1914 for the Cape, 1917 for Natal, 1916 for the Transvaal, and 1914 for Basutoland.

Not only is the supply of students in training institutions not adequate to meet the demands of the schools, but it should be borne in mind that many of these students do not intend to take up teaching as a permanent calling in life.[1] In many parts of the country the only possible way by which an ambitious Native student can secure higher education is by enrolling himself at a training institution. Many of the girl students marry and give up teaching. Higher wages offered in stores, on the mines, and in offices attract many of the male students.

In the Transkeian territories the salaries in the Government and Council-aided Native schools are £42 for certificated and £35 for uncertificated head teachers, and £34 and £30 for assistants, with £1, 4s. a year good-service allowance to the former.

The salaries paid in the Native day schools of Natal are as follows :—

	Highest.	Lowest.	Average.
Head teacher (male) . . .	£90	£40	£56
Head teacher (female) . .	£56	£24	£36
Assistant	£36	£16	£24

In the Cape Province the Government grant to a fully certificated teacher is £30 per annum, and to an assistant £15 per annum on an average. These average grants are raised to £45 per annum and £22, 10s. by school fees and other local contributions, but these latter sums are very difficult to collect.[2]

The inadequacy of these salaries becomes apparent when it is realised that the lowest wage paid to Native labourers on the Witwatersrand gold mines is from 50s. to 60s. per month in addition to rations and lodging ; while Natives taking up

[1] *Report of the Superintendent of Education, Natal*, 1914.

[2] See the evidence of Messrs Sihlali and Rubusana before the Cape Native Education Commission, 1907, *Report*, sections 704, 1375 *et passim*.

domestic, commercial, or general service in Johannesburg or working on the diamond mines at Kimberley receive considerably more.[1] For these occupations, which call for no school preparation, the supply of labour is not equal to the demand. For the literate Native the openings are fewer, but as assistant storekeeper, time-checker, lawyer's tout or interpreter, he will receive a much higher salary than he would as an assistant teacher or principal of any but the largest schools, and this without the long period of preparation at a training institution.

Not only is the output of the training institutions inadequate to supply the needs of the country, but the methods of training leave much to be desired. As we have seen, only a very small percentage of the students remain to complete the two- or three-years course, so that the typical teacher in the Native schools is the girl of nineteen or twenty years of age, who has had one year of training after completing Standard VI. (Standard IV. in the Transvaal) of the elementary school syllabus.

Section 4.—**Methods of Training Teachers**

The methods of training teachers differ in the several provinces. The length of the period of training, the requirements for admission, the nature of the certificates, the current enrolment figures, and the nature of the financial assistance may be thus summarised :—

Cape Province.—A three-years course of training at an approved training institution is the requirement aimed at, but for the present acting teachers and students from other institutions are admitted to the examinations. The admission standard for the first-year course of training is Standard VI. Candidates who have passed Standard VII. are admitted to the second-year course, and those who have matriculated to the

[1] *Report of the South African Economic Commission*, 1914, section 51. In commenting on the inadequate salaries paid to teachers in the Transkei, the Chief Magistrate says : " Native constables of the lowest grade draw £48 and uniform, and many unskilled labourers on the roads and tanks £36. Teachers need more intelligence . . . than men in the class mentioned ; their present salaries are grossly disproportionate to the importance . . . of their work." (*Report*, 1912, p. 24.)

third-year course. The minimum age for admission to the first-year course is fifteen. An examination called the pupil teachers' examination is held annually by the Government inspectors, and first- and second-year pupil teacher certificates are issued to successful candidates. Candidates who successfully complete the three years' training receive third-class teachers' certificates.

Comparatively few students complete the course of training, as the following distribution table shows :—

Years.	Pupil teachers. First year.	Pupil teachers. Second year.	Pupil teachers. Third year.	Percentage of third-year students of total enrolment.
1910 . .	550	257	165	16·9
1911 . .	619	293	210	18·7
1912 . .	598	291	176	16·5
1913 . .	555	360	189	17·1
1914 . .	601	360	267	21·7

Financial assistance is received from the Government in the form of (*a*) grants in aid of teachers' salaries, (*b*) maintenance grants for students.

Natal.—One- and two-year courses of training for the third- and second-grade teachers' certificate examinations respectively are offered at the six Native resident training institutions.[1] No " private study " or other outside candidates are admitted to the examinations. Students must be fifteen years of age or over, and must have passed Standard VI., to enter the training institution. The teachers " must be Europeans who hold certificates for specialised professional training, and there must be attached to or within easy reach of every training institution one or more schools in which the student-teacher will do practical work under the supervision of trained instructors." [2]

[1] A third year in preparation for the first-grade teachers' certificate may be taken " if desired," but up to the present only three candidates have availed themselves of this course.

[2] Section 4 of the Regulations.

The enrolment and distribution of the students during the past four years have been as follows :—

Year.	1st Year Students.	2nd Year Students.	3rd Year Students.	Total.
1914	146	36	0	182
1915	127	55	0	182
1916	111	66	0	177
1917	203	81	0	284

Economic pressure and the want of sufficient inducement to take the second and third years' work are the chief causes of the elimination. Financial assistance is given through (*a*) grants in aid of teachers' salaries, (*b*) a grant on the average daily attendance, and (*c*) a bonus for each successful student.

Transvaal.—There are four Government-aided training institutions offering a three-years course in preparation for the Native teachers' certificates. To gain admission a student must now be fifteen years of age, must produce a certificate of character, and must have completed the seventh-year course of the Native school code. Candidates are examined at the end of each year by Government inspectors, and certificates are issued. The certificates issued are of a provisional character, full certificates being only awarded to teachers holding a provisional certificate on the completion of three years' satisfactory service. Success in the industrial subjects of the course is essential for certification.

The enrolment was 257 in December 1915, and at the examination for certificates held in June 1915 the numbers of the successful candidates in the first, second, and third years' examinations were respectively 79, 69, and 52.

Financial assistance may be given in the form of (*a*) a special grant for land and equipment; (*b*) grants in aid of salaries of the officer in charge of the boarding establishment, principals, instructors, and industrial instructors; and (*c*) bursaries to students.

Orange Free State.—The Orange Free State has no training institutions for teachers. Students desiring to undergo a course of training do so in Basutoland or in one of the other provinces.

Basutoland.—In Basutoland the system of training teachers is the same as in the Cape, and the Cape pupil teachers' examinations are taken. Most of the training of teachers is done at the training institution of the Paris Evangelical Mission Society at Morija, where in May 1914 there were 67 students taking the first-, 22 the second-, and 9 the third-year course.

Section 5.—**The Courses of Study in Training Institutions**

The courses of study are prescribed by the several Departments of Education, and form the bases of the examinations for teachers' certificates. Much of the criticism of the courses of study in elementary schools applies here also. In the Cape Province and Basutoland the courses of study are the same for the Native training institutions as for the European Normal Colleges.[1] In Natal the courses of study are based too closely on European lines.

For the most part, the courses have been drawn up by Government officials who have had little or no experience in Native work. Sometimes the missionaries have been consulted, but no official recognition has been given to the views of the teachers in the training institutions—the men and women who have to put the courses of study into action, and be judged on the results of the examinations. The teachers in these institutions are for the most part highly trained men and women, and the failure on the part of the Education Departments to capitalise their experience is one of the strongest criticisms against the present systems.[2]

The subjects of examination, with the maximum marks allotted to each, are as follows :—

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[1] The only distinction between the course for Coloured pupil teachers (the Junior Course) and that for European pupil teachers (the Senior Course) is that the First-Year Junior Course is the same as the Entrance Course for the Senior, the Second-Year Junior the same as the First-Year Senior, and so on.

[2] The Transvaal Education Department recently invited representatives from the missionary societies to discuss a proposed new syllabus for Native schools. This is not quite what is desired. Official action is needed whereby the experience of the *teachers* in training institutions may be put at the service of the Department.

TABLE No. 13

SUBJECTS OF EXAMINATION

	Cape and Basutoland.			Natal.		Transvaal.		
	First year.	Second year.	Third year.	First year.	Second year.	First, second, and third years.		
School management	150	150	150	150	150	no	no	yes
Practical teaching	150	150	150	100	100	yes	yes	yes
Nature study	yes	yes	yes	..	..	..	..	..
Blackboard work	100	100	100	50	50	yes	yes	yes
Writing (not on blackboard)	..	40	40	25	25	yes	yes	yes
Manual training	75	75	75	80	80	yes	yes	yes
Physical exercises	25	25	25	..	..	yes	yes	yes
Reading	60	60	60	25	25	yes	yes	yes
Recitation	40	40	40	25	25	..	..	..
Spelling	50	50	50	40	40	yes	yes	yes
Composition	60	60	60	75	75	yes	yes	yes
Grammar and language	50	50	50	200	200	yes	yes	yes
Translation	..	..	..	50	50	..	..	..
Arithmetic, written and mental	150	150	150	130	130	yes	yes	yes
Algebra	..	..	..	50	50	..	..	..
Geometry	..	..	..	50	50	..	..	..
Vernacular	100	100	100	..	..	no	no	no
Geography	50	100	100	100	100	yes	yes	yes
History	*	75	75	100	100	yes	yes	yes
Vocal music	*	75	75	50	50	yes	yes	yes

* Taught as a class subject, not examined.

In connection with the above the following points should be noticed :—

1. The absence of instruction in science or nature study in the Transvaal and Natal. Even in the Cape the subject does not receive the recognition of being specifically examined.[1]

[1] " The inspection of nature-study work will for the present be informal, but the papers on school management will include papers upon it." (*Regulations regarding the Training and Examination of Teachers*, 1914, p. 17.)

(For reasons for the special value of nature study and science in Native schools, see p. 280 of this volume.)

2. The low marks given for manual training, which in the Cape receives considerably fewer marks than blackboard work or geometry, and in Natal fewer than history or algebra and geometry.

3. The neglect of the vernacular in the Transvaal and Natal. It is curious to find the Cape insisting on a study of the vernacular in the training schools, when it does not insist upon it in the elementary schools; while Natal, which emphasises the vernacular in the elementary schools, is content with a short translation paper in the teachers' examinations.

4. The inclusion of algebra and geometry in the already overburdened curriculum in Natal. The formal nature of the work in these subjects can be seen from the examination paper on p. 328.

Section 6.—The Subjects of Instruction

The course of study is too heavy for one year's work. The list might well be reduced by the omission of such subjects as writing, translation, algebra, and geometry. Even then, there are too many academic subjects to allow sufficient time to be given to the professional side of the work. It is suggested that the examination be divided into two parts, an academic and a professional, and that these parts be taken separately if desired.[1]

The narrowing and restrictive nature of the syllabus is as noticeable in the case of training institutions, with their trained and certificated European principals and teachers, as it is with the elementary schools taught by the untrained Native teacher. The intention is, of course, to enable the teacher to know the range of the examiner's questions, so that this may be compassed during the course of the year's work; but, as a matter of fact, the incentives to pass students are so strong[2] that the teaching often degenerates into the cramming to which the system lends itself. The following examples will show the restrictive nature of the work in the subjects of (A) School Management and Class Teaching (Cape, Natal, Transvaal), and (B) Manual Training (Natal).

[1] See p. 290 for an elaboration of this idea.

[2] Through the desire for bonuses, rivalry with other institutions, etc.

A. School Management and Class Teaching.

Cape and Basutoland. (Syllabus for Second-Year Junior.)

An observation lesson to a junior class on some plant included in the nature-study course for the year (see below), or on some animal, or some common object related to plant or animal life (one of four original lessons, outline notes of which must be submitted to the inspector); a lesson in reading, oral composition, writing, or arithmetic.

Natal. (Syllabus for Third-Grade Certificate.)

(*a*) *Theory.*—The methods of teaching the subjects of the Native School Infant-Class Syllabus. Notes of lessons on, and schemes of work for, the subjects. Elements of school hygiene and of school management, including registers, returns, and the monthly examinations of the infant classes.

(*b*) *Practical.*—1. The production of at least five specimens of notes of lessons given before the method teacher on the work of the four infant classes, and showing the teacher's criticisms on them.

2. The giving of a lesson before the inspector on any subject from the Infant Class Syllabus, including spelling and (for girls only) needlework. The list specifying the notes of lessons to be prepared for this test will be issued a fortnight before the examination.

3. The drawing up of time-tables for the work of the four infant classes. The test of the drawing-up of time-tables will be given at the time of the examinations in practical teaching.

4. The teaching of physical exercises suitable for the infant classes. Each training school may draw up its own scheme and submit it for the inspector's approval. The Board of Education "Syllabus of Physical Exercises" may be found useful.

Transvaal. (Syllabus for Third Year.)

In view of the fact that the work in language, arithmetic, and geography will be mainly of the nature of revision during this year, more attention to the professional work will be required.

(*a*) *Blackboard Work.*—To write words in text and medium size, and a short continuous passage in small hand; to work out a specimen sum as a model for Standard III.

Use of the blackboard for the purpose of illustrating lessons.

(*b*) The attendance of each student at the demonstration school must extend over twelve weeks. The student should gain experience of and should be able to pass a test in the teaching of any of the subjects specified in the Native School Code. He should be able to discuss orally methods of discipline and the main principles to be observed in organising school work, and in the ventilation and lighting of school buildings. He should be able also to draw up a plan of a lesson, to construct a time-table, and keep all the records required in a Native school. A short paper on the theory indicated above will be set.

Practical.—To show practical knowledge of the method of teaching any of the subjects specified in the Code for Native schools.

Written Work.—Registers, simple notes of lessons, time-tables, methods of discipline, construction of schools, including ventilation and lighting.

B. Manual Training for Natal Third-Grade Teachers' Certificate

Boy Students

(*a*) An elementary theoretical knowledge of the planting and cultivation of mealies, beans, potatoes, and cabbage, and the raising of the seed of these products.

(*b*) 1. To cultivate throughout the year a piece of ground not less than 6 yards by 10 yards in size, with plants of each item detailed above under (*a*). Of this piece, a plot 10 feet by 20 feet is to be cultivated on the system given in the Gardening Syllabus for Native Day Schools. At one end of his garden each student is to have a pit or an enclosure above ground made of sticks, 2 feet by 2 feet by 4 feet in size, for the accumulation of the rubbish collected during the February term. Adjoining this pit or enclosure, room should be left for a second pit or enclosure, to be made and filled in during the August term.

(This system will enable the student to make use of the manure collected in the first pit towards the end of the year.)

2. To raise from seed two trees, and to take care of two other trees, one of which requires to be a fruit tree, already planted.

(*c*) Brickmaking and elementary carpentry. (This will not be required in 1914.)

Girl Students

(*a*) The theoretical knowledge required for the needlework prescribed below under (*b*), and for teaching the sewing to classes below Standard III.

(*b*) The needlework prescribed for the classes below Standard III., and the preparation of a copy of the *Teacher's Handbook* up to p. 70.

(*c*) The cultivation of a piece of ground 10 feet by 20 feet in size, on the system suggested in the Gardening Syllabus for Native Day Schools. One-third of the plot is to be planted with flowers.

Section 7.—The Methods of Instruction

Although the staffs of the training institutions are, for the most part, thoroughly competent men and women, the systems of inspection and examination in use compel them to teach with the final examination in view, rather than to aim at turning out students well grounded in the essentials of teaching and capable of growth.

The argument put forward for a very definite syllabus, and for individual examination in Native schools, is that the Native teachers are neither competent nor sufficiently self-reliant to teach without definite instructions, or to make their own promotions. To this it may be replied that the teachers in their course of training are not taught to be self-reliant or to use their judgment.

The teachers in the training institutions are not encouraged to inculcate these virtues in their students. Success in the Native teachers' examinations is generally in inverse ratio to the breadth of the instruction. A serious defect in the system of training is the lack of sufficient practising schools. The scattered nature of the Native population makes it impossible to establish a training institution in any place where a sufficient number of classes can be formed to give the students

adequate practice. Under these circumstances the practice of the Transvaal authorities in deferring the issue of the final certificate until after the student has demonstrated his ability in actual practice is to be commended. The urgent need for an adequate corps of supervisors to supplement the meagre training in practical teaching will be realised.

A further criticism applies in particular to the training institutions in Natal. Because more than 60 per cent. of the Native children at school are in the infant classes, and because 75 per cent. of the students in training only remain for the first-year course at the training institutions, the attempt has been made to restrict the theory and practice of teaching of the first year to the methods of teaching infants.[1]

The teaching of infants is admittedly more difficult than that of children in the standards, and the special methods of infant teaching need to be based on the general principles of all teaching, which should therefore form the curriculum for the first year's study of the theory and practice of education. Again, as practised in the training institutions, and as required in the examinations, the work degenerates into a series of unorganised "hints" and "pattern lessons" which the students copy down and learn by heart, without having any knowledge of the fundamental principles of method on which they must be based if they are to be worth anything. The "hints" and "model lessons" are useful for examination purposes,[2] but generally break down in actual practice, and

[1] The extent to which this is carried can be seen by a reference to the Syllabus in School Method for the Third-Grade Teachers' Certificate set out on p. 140 of this volume. *Cf.* also examination paper on p. 327.

[2] Since the teachers in the training institutions are judged and partly paid by their success in passing pupils in the Government teachers' examinations, they naturally make a study of past examination papers and teach their students how to answer such questions as the following (taken from recent School Method papers):—

1. (*a*) Explain how you will teach "ba, be, bi, bo, bu" to children who have just mastered Zulu Chart No. 1. (*b*) According to the syllabus, what "reading" is to be taught to the pupils in the first term, second year? (Third Grade, 1911.)
2. (*a*) Are "fractions" to be taught to the classes below Standard I.? If so, state how, and give a few illustrations. (*b*) Name the arithmetic work you plan to teach Standard I., and then set three different problems to test Standard I. at the end of the year. (*Ibid.*)

then the young teacher has no knowledge of principles on which to construct a scheme which will work in his school.

Section 8.—**The Examinations for Teachers' Certificates**

The examinations for teachers' certificates consist of two parts: the oral or practical, and the written or theoretical. For the oral examinations, the inspectors visit the institutions and examine the candidates in actual class-teaching, blackboard work, reading, recitation, etc. How far, if at all, the examiner consults the master of method regarding the work and ability of candidates, before passing judgment, depends on himself. There is no official recognition of the master of method, except in so far as the Natal syllabus calls for his comments on the lessons given by the candidate during his course of training. Any reformed scheme of examination must require the active co-operation of the master of method, who must know the candidate much better than the inspector, and who, if he cannot be trusted to give an unbiassed judgment, should not be allowed to train teachers.

The question papers set for the written examinations are, as a rule, far from satisfactory. In the Cape and Basutoland the same questions which are prepared for European students, with their infinitely better instruction and training, are given to the Native candidates. In the Transvaal, formalism is rampant. Long (and to the Native) meaningless sums in

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3. (*a*) Explain how you would teach "ba" on Chart No. 2. (*b*) Make a scheme of the reading work to be taught during the whole term to the pupils in the second term, first-year class. (Third Grade, 1912.)
4. Detail the "arithmetic work" as you plan to teach it during the first five months of the year to (i.) first Term, second-year class, and (ii.) Standard I. (*Ibid.*)
5. Set one "writing" copy for each of the four infant classes, and then mention (i.) the important points to be attended to by a teacher in giving writing lessons, and (ii.) the distances required between the lines on the slates. (*Ibid.*)

In preparation for such questions as these the students learn by heart the syllabus, "Scheme of Work," and "Suggested Time-tables" issued by the Department, and answers prepared by the teachers. One able teacher admitted to the writer the wrongness and futility of these practices, but added, "We must pass our students if we want to hold our positions."

arithmetic; definitions, parsing, and "formation of plurals and feminines" in English grammar; definitions and "countries and capitals" in geography, abound. In Natal the papers are equally formal and more restrictive. Specimen examination papers are reproduced in Appendix C to justify these criticisms.

Apart from the inadequacy of such questions as tests for teachers who are going out to teach in Native schools in South Africa in the twentieth century, their restrictive effect on the teaching in the training institutions is harmful. The teachers in these institutions know that their work will be judged by their ability to pass students through such examinations. They would be more than human if they did not shape their teaching to the examination ends.[1]

[1] Even if they attempted to depart from this narrow procedure, their students would probably not follow them. The principal of a training institution informed the writer that when he attempted to add a useful subject to the curriculum his students objected. They admitted its usefulness in their lives, but refused to accept it, "because it would not be examined by the inspector."

CHAPTER VIII

THE PRESENT SYSTEM OF INDUSTRIAL TRAINING

On the necessity of industrial training for the Natives of South Africa there is remarkable unanimity. Government commissions and officials, missionaries, students of the Native Question, and the general public all agree that industrial training should be made a chief end of Native education.

In the Ordinance (No. 2 of 1856) authorising the establishment of schools for the Natives of Natal it is expressly stated that " in every school to be established or supported by public funds, . . . religious education, industrial training, and instruction in the English language shall form a necessary part of the system to be pursued therein."

The South African Native Affairs Commission of 1903–5 recommends " that special encouragement by way of grants-in-aid be given to such schools and institutions as give efficient industrial training." [1] The 1908 Select Committee on Native Education of the Cape of Good Hope says: " The extreme importance of manual training for all Native pupils has been repeatedly insisted upon. . . . The manual training of Native boys is thus altogether lacking in many cases, and the undesirability of this cannot be too strongly emphasised." [2] The able and exhaustive report of the Cape Education Commission of 1912 says: " No less important is it that manual work should bulk large in the education of the Coloured people. It is necessary to all. It is particularly necessary to the Coloured people, whose minds cannot be really awakened except through intelligent industry. . . . There is general consent on this subject. . . . There need be no difficulty

[1] *Report*, section 342 (*b*). The Natal Native Affairs Commission of 1906–7 also advocates industrial education.

[2] *Report*, section 12 *et passim*.

in carrying this out if it is laid down that every school must devise some scheme of manual instruction which will commend itself to the inspector." [1]

The Superintendents of Education of the several provinces have all emphasised the importance of industrial training, either in their reports or in the curriculum of their schools.[2] The late Superintendent of Education for Natal, Mr P. A. Barnett, in regretting that the industrial jealousy of the Europeans militated against the spread of this very necessary form of education, writes: "The Native schools are driven back for curriculum very largely on that kind of teaching which is given cheaply; and whereas it is of the most vital importance to South African civilisation that the Natives should be encouraged and taught to use their hands, we are constrained to make our teaching bookish just in order to find the necessary means for evoking their intelligence." [3]

Mr. E. B. Sargant, when acting as Education Adviser to the High Commissioner for South Africa, strongly advocated manual training for Natives, and particularly the introduction of Native crafts into the curricula of all Native schools.[4]

The more experienced and thoughtful missionaries have consistently advocated and, as far as their means allowed them, practised industrial education. Their point of view is admirably expressed by the Rev. James Henderson, Principal of Lovedale Institution: "I should like to make it quite clear that I consider industrial training should be compulsory in all the Native schools, that a portion of the day should be set apart in the institutions for industrial training, and that that time should be uniform for all institutions. I consider also that a serious effort should be made to devise means whereby industrial training could be given in ordinary village schools." [5] The Rev. W. C. Willoughby of Tiger Kloof Native Institution is even more emphatic: "It would possibly be an expensive thing, but I should like to see an arrangement

[1] *Report*, section 56 (*c*).

[2] *E.g.* see *Report of Superintendent of Education, Natal*, 1913 and 1914, and *Report of Director of Education, Transvaal*, 1912, p. 93.

[3] *Report of Superintendent of Education, Natal*, 1904, p. 9.

[4] *Report on Native Education in South Africa*, part iii. pp. 25–32.

[5] *Report of the Cape Select Committee on Native Education*, 1908, section 2353.

whereby every individual student in Standard II., or above, should take one hour of some sort of manual labour for every hour's bookwork. I think he would do very nearly as much bookwork, and he would use his brain in a way he is not likely to do in the mere study of books." [1]

In addition to this advocacy of industrial education by public commission and professional educators, we find strong pleas for this type of education made by earnest non-professional students of the Native Question, such as Mr Maurice Evans, who founds his argument on economic and sociological bases,[2] and Mr Dudley Kidd, who believes that manual and industrial training would be beneficial to the mental development of the Native: "The training should be largely industrial. While book education seems in too many cases to close the mind, or to open it in a distorted fashion, industrial work has an excellent effect. . . . It is striking to notice how contact with physical things opens the mind. The Kafirs who work in iron (I refer to the tribal blacksmiths) are by far the most intelligent of the Natives. . . . The Kafirs who are educated chiefly by books do not seem to lose their crudity in the way Natives do when they are taught by industrial methods." [3]

Evidence of the support of industrial training by the ordinary citizen is seen in the approval of the methods of the Trappists, who specialise in industrial education, in letters and opinions expressed in the South African press, and in the evidence given before various commissions.

The attitude of the Natives themselves on the question of industrial training is undergoing a change. In the past there has been a disposition to regard book learning and education as synonymous; and although this view still obtains, it is being modified considerably in the case of the better-educated Natives. This conception of education can be easily explained. To the Native in South Africa falls the heavy work of the community, the digging and carrying, the pushing and lifting, while the white ganger merely superintends and directs. It is but natural that the Native should envy the lot of the

[1] *Report of the Cape Select Committee on Native Education*, 1908, section 1183.

[2] *Black and White in South-East Africa*, pp. 120, 121, 151 *et passim*.

[3] Kidd, *Kafir Socialism*, p. 187.

(seemingly) idle white man. This envy, coupled with the fact that in his natural state the male Native does little or no manual work, and the bookish education of the schools, have tended to make the "school" Native despise manual occupations, and to hope that through the white man's education he may escape the burden of manual labour.[1] The view that manual work is not "gentlemanly" is of course universal with the ignorant and semi-educated of all races, and it is not to be wondered at that it is particularly potent with the South African Native. Booker Washington found the same spirit among the Negroes of the United States, and his classic example of the Negro young man studying French amid squalid surroundings must be familiar to my readers.[2]

It is encouraging to find, however, that this view is losing ground. The Native is beginning to realise that the openings for employment for merely book-learned Native men and women are few. The tendency to close all clerical occupations to Natives makes teaching almost the only non-manual vocation open to them. That profession, however, is poorly remunerated, and the more thoughtful Natives are beginning to realise that it will be necessary for them to earn their bread by "working with the hands." In some parts the improved nature of the homesteads required by educated Natives is encouraging young men to take up industrial work.

The writer recently interrogated an intelligent class of Standard VII. pupils as to their future vocations. Of the fourteen boys, seven expected to become farmers, three intended to take up teaching, while the law, carpentry, storekeeping, and clerical employment were the chosen vocations of the remaining four. Of the six girls, three hoped to become dressmakers, two nurses, and one a teacher. While too much reliance cannot be placed upon school pupils' choice of voca-

[1] "The demand for more time to be given to elementary industrial work is not at all popular with the parents, who say that if *work* is what the children are to do, they will find it for them at home." (*Report of the Inspector of Native Education, Natal*, 1892.)

[2] "One of the saddest things I ever saw was a young man, who had attended some high school, sitting down in a one-room cabin with grease on his clothing, filth all around him, and weeds in the yard and garden, engaged in studying a French grammar." (*Up from Slavery*, p. 154.)

tions, it is interesting, in view of the widespread opinion that the educated Native will not return to the land, to note the large percentage of boys who hoped to become farmers. This opinion, like so many current theories regarding the Native, does not take into account his common sense.

Attracted at first towards clerical employment, the educated Native is beginning to see that this work is to be largely a preserve for the white youth, and that he must take up some manual occupation if he wishes to make a good living. At present such forms of manual labour as carpentry, blacksmithing, and bootmaking are the most popular; but when the Natives realise, as they soon must, that these callings can only take a limited few, they will turn to farming, which is the field that offers the greatest scope for them, and which is the hereditary occupation of their race.[1]

They will only be willing to prepare themselves for farming, however, when they see that the nature of the country in which they live and the conditions of land tenure will enable them to make this a profitable occupation. The impossibility of getting Natives to take up agricultural work in a district which is not suited for that kind of farming is well brought out by the Rev. W. C. Willoughby, who pointed out that it would be an expensive matter to make spade-work the manual training of the pupils in arid Bechuanaland, because it would be necessary to employ policemen to bring the pupils to school![2]

We proceed now to show the extent of the manual training provided both in separate institutions and in the ordinary

[1] "The Bantu have not yet as a people fully awakened to their need of industrial training, and for a long time the bright candidates passed by the doors of the workshops in search of positions as teachers and interpreters, and in employment with Europeans. But the vital importance of their keeping hold of their land and developing it is at last being brought home to them, and the higher type of candidate now offering for the workshops, and the numbers, far beyond our accommodation, seeking admission to them, and their readiness to pay for the benefit, point to a change of attitude for the better, which should be thankfully noted." (Rev. J. Henderson, Principal of Lovedale Institution, in *International Review of Missions*, vol. iii. (1914), p. 342.)

[2] *Report of the Cape Select Committee on Native Education*, 1908, section 1186.

schools, and to consider the reason why this provision is inadequate.

Section 1.—The Provision for Industrial Training in Special Schools

To meet the generally admitted need for the industrial training of Natives there exist in South Africa to-day some 40 State-aided industrial schools and departments, with an enrolment of approximately 1800 students. In addition to this there are several unaided institutions conducted rather as commercial undertakings than as training institutions.

The number of individual Native pupils and the number taking each industry in the Cape Province in 1914 was as follows :— [1]

Boys		*Girls*	
Number of institutions and departments	12	Number of institutions and departments	11
Number of pupils	606	Number of pupils	394
Blacksmiths	4	Cookery	286
Bookbinders	4	Dressmaking	2
Carpenters	164	House-work	276
Farmers	43	Laundry-work	164
Gardeners	252	Miscellaneous	6
House-work	20		
Masons	23		
Printers	15		
Shoemakers	19		
Tailors	11		
Waggon-makers	15		
Miscellaneous	58		

Section 2.—The Financial Support of Industrial Institutions

We summarise below the rates of grants paid in the several provinces on behalf of industrial work.[2] The actual

[1] The Cape is the only province publishing these details. The figures include Coloured as well as Aborigines. In the case of the girls' schools there is considerable duplication; the girls who take cookery generally taking house-work and laundry-work as well.

[2] See pp. 241 *et seq.*

amount of money paid cannot be determined from the published reports. In the Cape Province the sum of £2334 was expended on Native industrial institutions in 1912, but this obviously does not include the expenditure on equipment, or the amount paid in maintenance grants.

In Natal the report states that in 1914 the Government grant-in-aid for industrial work amounted to approximately £650.

In the Transvaal it is not possible to tell from the reports what amount has been expended on industrial education. In the Orange Free State no grants are paid for industrial work, but the Government maintains a special industrial school for Native girls at Moroko. The average enrolment for the years 1913 to 1915 was 45·8, and the cost of the school to Government in 1915 was £790.

The existence of these regulations shows that the Departments of Education recognise the necessity for manual training. That the amounts appropriated for this work are not nearly sufficient has been frequently pointed out by the Superintendents and Directors of Education. Thus, in his report for 1912 the Superintendent of Education for Natal refers to the question of financial support: "The education of the Native goes forward apace, although the Government subsidy is merely a drop in the ocean, . . . a paltry sum of £15,000 for the education of approximately 200,000 children."[1]

In the Report for 1914 the lack of funds is again commented upon: "Want of money is the only obstacle in the way of developing manual training. The matter, however, must sooner or later be seriously dealt with, and there are two branches of industrial work which deserve immediate attention and financial support from the State."[2]

Section 3.—Industrial and Manual Training in Elementary Schools

It will have been noticed that with three minor exceptions the grants for industrial training are reserved for special

[1] *Report*, 1912, p. 14.

[2] *Report*, 1914, p. 9, *cf.* also evidence of the Superintendent-General before Cape Select Committee on Native Education, 1908.

institutions.[1] At first sight it seems reasonable enough that industrial training should only be undertaken at special institutions, and that manual training should be regarded as an integral part of the ordinary curriculum, but a little reflection should convince us of the inapplicability of this view to Native schools. In the first place, the number of pupils in Standards IV. and higher is so small that less than 1 per cent. of the pupils in Native schools are receiving anything like adequate industrial training. In the second place, the use of the separate terms, industrial training and manual training, is unfortunate, in that it implies a distinction between the two forms of training which does not in fact exist. It fosters the idea that in manual training the process is the only thing that counts, and the product is nothing; hence the formalism and futility of much of our manual training.

For Native children, at any rate, the manual work should be valuable in itself, and the product intrinsically useful and, if possible, marketable. The immaturity of the pupils in European elementary schools, which makes it difficult to carry out this fundamentally sound principle, does not apply in the case of the Natives.

We find several attempts made to introduce manual train ing into the Native day schools.

Cape.—In the elementary-school course of the Cape Education Department, which is followed by both European and Native children in the elementary standards, cardboard modelling is recommended for Standards II., III., and IV., and woodwork is prescribed for Standards V., VI., and VII., and for the training institutions. Seeing, however, that only a few selected Native schools are permitted to undertake work beyond Standard IV., and that the cost of the apparatus for cardboard modelling is prohibitive for Native schools, it is only the few boys above Standard IV. (approximately 8 per cent.)

[1] The exceptions are:—

(*a*) The grant paid for special teachers of needlework in the Native elementary schools of the Cape Province.
(*b*) The grant towards the salary of an industrial teacher in the elementary schools of the Transvaal.
(*c*) The grant on the threepence-for-threepence basis in the Natal elementary schools.

who receive any training in manual work. Sewing is prescribed for all the girls.

Natal.—No manual or industrial training is prescribed for the boys in standards below Standard V., although, as a matter of fact, school gardens are maintained at many of the schools. In Standards V., VI., and VII. five hours of manual work per week are required. The subjects generally taken are gardening and carpentry. Approximately 4 per cent. of the pupils are receiving this instruction. Sewing is required of the girls in all the standards.

Transvaal.—In the new syllabus for Native schools in the Transvaal special emphasis is laid on manual training. Half the school time must be devoted to "training" as distinct from "instruction," and manual work forms a very important part of the "training." Definite instruction in manual training begins in the third-year course and continues throughout the primary school. Sewing and domestic work are required of the girls, while the work of the boys first takes the form of gardening, rudimentary agriculture, basket-making, mat-weaving, brickmaking, the use of carpenter's tools, and then extends to such occupations as road-making, tree-planting, leading water, etc.

Orange Free State.—In the draft permissive code of the Orange Free State Department a full course in needlework is prescribed for the girls. With regard to the boys the schedule runs: "No scheme is laid down for manual occupation, as this must vary with the environment of the school. Wherever possible, trees should be planted round the school grounds, and vegetable or flower gardens should be laid out. These should be looked after by the bigger boys of the school."

Although these regulations exist on paper, they are often evaded in practice. Some of the forms of manual training are too expensive, others are unsuitable owing to the locality of the school, and all suffer from lack of constant and adequate supervision.

In all the Native training institutions provision is made for the industrial training of the students. The courses include cookery, laundry-work, sewing for girls, and carpentry, building, and agriculture or gardening for boys. No special provision, however, except in the case of sewing, is made for

the instruction of students in manual occupations which can be carried out in the ordinary Native day school.

Section 4.—The Objections to Industrial Training

The inadequacy of the provision for manual and industrial training is obvious, and it is now our task to attempt to discover why so little practical support has been given to these subjects when their importance has been generally conceded.

The reasons, in the order of their importance, appear to be:

A. The high cost of manual and industrial training.
B. The opposition of the white industrial classes.
C. The attitude of the missionary teachers.
D. The opposition of the Natives themselves.

A. *The High Cost of Industrial Training.*—While the connotation of the term "industrial training" is restricted to training in such subjects as carpentry, blacksmithing, waggon-making, and other European mechanical crafts, it is clear that the cost of provision of this type of education even to a very small percentage of the Native pupils would be prohibitive. Industrial education in this sense is admittedly the most expensive type of education in view of the initial cost and maintenance of the plant, the wear and tear on apparatus at the hands of learners, the use and misuse of material, and the unmarketable nature of the usual products. Such forms of industrial training can only adequately be carried on in certain chosen centres, and to attempt to carry it to the ordinary day school would be as impossible as it is undesirable. South Africa does not as yet need a superabundant supply of black skilled labour.[1]

There is only a very limited amount of industrial work at present required by the Native population itself, and it would be highly undesirable to flood the towns with numbers of black skilled workmen. Such a proceeding would only precipitate race conflict. If, however, the term "industrial training" be extended to include training in such subjects as agriculture,

[1] " . . . Nor must it be forgotten that the great demand in South Africa at present is for the unskilled or partially skilled Native labourer." (*The South African Native Affairs Commission, 1903–5, Report,* section 343.)

the manipulation of common tools, and instruction in Native crafts and occupations, it can be shown that a considerable extension of such training would be made with little cost to the State and with the greatest benefit to the Native people.

B. *The Opposition of the White Industrial Classes.*—That the white industrial classes would not view with satisfaction the education of the Natives in industrial arts can easily be understood. Any considerable influx of skilled Native artisans into the towns and their employment by Europeans would result in a considerable fall in wages. The Native, with a lower standard of living, can work for considerably less than the white artisan. The industrial classes have watched the movement of Native education very closely, and on more than one occasion have made their influence felt.[1] It was formerly the practice of the industrial schools of Natal to dispose of their products by sale to the public, but in 1898 pressure was brought to bear upon the Government, with the result that no State-aided institution in Natal has since been allowed to sell its industrial products in the open market. At Lovedale, the most important Native training centre in South Africa, special precautions against competition with the Whites are taken. All articles manufactured in the workshops are sold at standard prices, and the institution does not compete for open contracts. The result is that in some of the industrial departments at Lovedale there is not enough work to keep the apprentices busy.[2]

[1] The white man's attitude is often beautifully illogical. His idea of Native education is that the Native should be taught to work; and when the missionary teaches the Natives how to work, the European brings up the charge of unfair industrial competition.

[2] A better feeling would appear to be beginning to prevail in the Southern States of America. The Superintendent of Schools in Columbus, Georgia, where industrial training is the staple of the curriculum of the Negro schools, speaks of the "cordial and peaceful relations" which exist between the races in the town, and reports with gratification the following declaration from the chief organisation of industrial workers, the State Federation of Labour: "They (the Negroes) are human beings. Whatever will tend to make better citizens of themselves benefits not only the black race, but the white race. The best white people in the South hold forth a helping hand to this people in things material and moral. This is as it should be." (*Report*, 1914, p. 8.)

While this jealousy of the European industrial classes towards the industrial training of the Natives can be easily understood, it appears to rest on insufficient grounds. In the first place, the training institutions strain every nerve to induce their apprentices to return to their own people on the completion of their apprenticeship. The Principal of Lovedale, in giving evidence before the South African Economic Commission of 1914, said: "Our object in every case is to make them a lever for the uplifting of their own people. *The pupil who goes out from us to a European centre is a direct loss to his own people, and we consider that what we have spent upon him at Lovedale for the purpose I have stated has been a direct loss, and that we have missed our objective.*"[1] In the second place, it has not been made clear that the Natives who are competing with the Whites received their training at any Native institution. On the other hand, there is evidence to show that the Natives practising skilled trades have been unwittingly trained by the white workmen themselves.[2]

Thirdly, it is doubtful if the Native will ever become the serious competitor of the skilled white workman, or if he possesses the necessary skill, perseverance, and desire to become really expert in a trade. Evidence both from South Africa and the United States seems to prove that in trades the mass of the Natives do not advance beyond a certain point. Dr A. W. Roberts, a teacher of over thirty years' experience among the Natives, holds that the white men need not have the slightest fear of Native competition in industries, either now or in the future. He admits, as we all must do, that a few exceptional Natives will attain to the white man's skill, but denies that the people as a race can. Their mental and physical limitations, their heredity and tradition, stand in their way, and the Natives do not believe in themselves as the white man does.[3] The Rev. W. C. Willoughby speaks

[1] *South African Economic Commission, Report,* section 57. At the famous American industrial institutions for Negroes, Hampton and Tuskegee, it is the purpose of the foundations that the students should return to work among their own people. (*Cf.* Booker Washington, *Up from Slavery,* pp. 159 *et seq.*)

[2] See evidence of Mr Gibbs of Lovedale quoted in the *Report of the Economic Commission,* section 57.

[3] *South African Economic Commission,* 1914, *Report,* section 57.

of his Native apprentices at Tiger Kloof in much the same terms: "They are very quick to learn up to a certain point, but when you get to the point needing more care and exactness a certain number are quite unable to appreciate it. About one-third seem to stick at that point. They can all do a certain amount of rough work, and then in anything a little finer you lose about a third of your class as far as advance is concerned." [1]

The South African Economic Commission of 1914 found that the position of the Natives was negligible as far as skilled trades were concerned. They confined themselves almost exclusively to unskilled work, and had to rely on Whites for direction and initiation. Even the Natives who had it in them to become expert seldom acquired experience by persevering for a sufficiently lengthy period. Very few even of the exceptional Natives ever got beyond the lower rungs of the industrial ladder, leading from unskilled work to the fully skilled, and they did not seriously attempt to compete with white artisans. The very few skilled Natives experienced great difficulty in securing employment, except perhaps in remote country districts. *The amount of skilled labour required by their own people in tribal districts was very small indeed.* In the extension of local self-government, and the service of Native councils (as in Basutoland and the Transkei) lay the best ground of hope for the educated Native. While holding the view that in the future a natural outlet for the talents of the skilled and educated Native would be furnished by the development of his own people, the Commission was of opinion that there should be no legal barriers to prevent Natives or others of the non-white population from engaging in any work above the grade of unskilled.[2]

[1] *Report of the Cape Select Committee on Native Education*, section 1028. In his interesting account of Tiger Kloof, Dr Willoughby says in connection with this point: "It will be many generations before the African artisan can become skilled in the European sense. He lacks initiative, persistence of purpose, sense of fitness, and what one may call an industrial conscience; and these qualities cannot be rapidly evolved. He can be taught to do many things to the satisfaction of his own people (whose weaknesses are similar to his own), and for the general uplift of his own race it is important that he should learn" (p. 67).

[2] *South African Economic Commission, Report*, section 57.

While there is little chance of competition between Europeans and Natives with regard to skilled labour, competition in unskilled work is almost inevitable in the future. The lower wage which the Native will work for appeals to Europeans of limited means, especially in times of financial depression. The only really satisfactory solution of this question lies in taking steps to train the European youth to be the skilled workman, by the establishment of technical institutes, trades schools, etc., and to accept it as inevitable that the unskilled labour in South Africa will in the future be performed by the Black and Coloured people.[1]

C. *The Attitude of the Missionaries.*—A third reason for the neglect of manual and industrial training in Native schools is due to the want of appreciation of those forms of education on the part of the earlier missionaries who formed the mould in which Native education has since run.[2]

As has been already pointed out, the earlier missionaries were not teachers, but high-minded, self-sacrificing evangelists, whose primary object was to enable the Natives to read and understand the Bible. The content of the education which they gave was entirely literary. They took over from the schools which they had attended in Europe the reading, writing, and arithmetic which they themselves had studied in their young days, and could not, of course, be expected to appreciate the value of manual training, which had found no place in their curriculum. Hence a purely academical course of study became traditional for the Native school. The later

[1] An interesting incident regarding the relationship of white and black workmen took place lately in a large South African town. The Town Council permitted the employment of Native workmen to paint the poles which carry the overhead electric tramcar wires. On a protest being made the blacks were dismissed, and unskilled out-of-work white men employed. The latter, however, on being informed of the danger from live wires, refused to paint the upper parts of the poles, so the Natives were reinstated, and one had the amusing spectacle of seeing Whites doing the simple painting of the trunks of the poles, while the Natives up aloft performed the more intricate and dangerous work.

[2] "There are workers in the (mission) field, for instance, who conscientiously believe that it is no part of their high vocation to instruct children in the work of clearing a mealie field or of mixing clay for brickmaking." (*Report of Cape Education Commission*, 1891.)

missionaries naturally followed in the lines of their predecessors. Some of these were cognisant of the growing importance of manual work in European education, but felt that the school life of the average Native child was so short that there was no time for more than instruction in the three R's, unmindful of the facts that this instruction was too divorced from their actual experience to be of any permanent value, and that manual work assists mental work to a considerable extent. A third reason for the attitude of the missionaries in the past was the desire to induce the Natives to abandon their original habits and customs, and to take on European civilisation as quickly as possible. From missionaries actuated by that motive any respect for Native crafts, and any introduction of them into school work, could not be expected.

These, however, were the views of the missionaries of the past. As has been pointed out in the earlier portions of this chapter, the modern missionary joins with other thoughtful students of education and of Native policy in emphasising the importance of manual and industrial training.

D. *The Opposition from Natives.*—The disinclination of the Natives themselves for manual and industrial education in school is due largely to three causes.

The Native is naturally indolent, and his ideal of life is one of ease. Circumstances have made him the hewer of wood and the drawer of water for the white man. The white man does not work with his hands. He is a " gentleman." The Native believes that it is education which has made the white man what he is. When he goes to school any attempt to make him do manual work is regarded as a subtle attempt on the white man's part to prevent him from achieving his ideal.[1] A second reason is that the Native sees no connection between the manual work taught in schools and his past or future life. Why should he learn to grow vegetables or flowers when he never bothered about them before he came to school, and does not mean to take up market-gardening after he leaves ? A

[1] *Cf.* Booker Washington's story of the old darkie who suddenly stopped work in the cotton-field, and, looking towards the skies, said, " O Lawd, de cotton am so grassy, the work am so hard, and the sun am so hot that I believe this darkie am called to preach." (*Up from Slavery*, p. 160.)

third reason is a false sense of pride. The educated Native is sometimes inclined to despise the occupations by which his uneducated brethren have to make their living. He is ashamed to dig and to carry. The attractions of clerical employment are very strong with him, as with all semi-educated people, and he turns eagerly to the school studies which will fit him for the "gentlemanly occupation."[1]

[1] A similar attitude is taken up by some of the Negroes in the Southern States. To the Southern Negro manual labour is still associated with the condition of slavery. Those who have had to earn their living by manual labour wish their children to escape the same degradation, and insist that their children be given a "book" education.

CHAPTER IX

THE ACHIEVEMENTS OF EUROPEAN AND NATIVE PUPILS COMPARED

To support further the contention that the present courses of study for Native pupils are unsuitable, the writer, in 1915 and 1916, gave tests in writing, composition, and arithmetic to a number of pupils in certain long-established, permanent, and reputable Native schools in Natal. For the purpose of comparison, the same tests were given to pupils in certain similar European and Indian schools. For a proper interpretation of the results the following facts should be borne in mind :—

1. The teaching and supervision of the Native schools are less efficient than they are in the European and Indian schools.

2. In spite of this, the course of study attempted in the Native schools, in so far as the subjects or parts of subjects tested are concerned, is as comprehensive and as difficult as that of the European schools.

3. In the case of English composition, the code requirements are almost the same, in spite of the fact that the Native children do not speak English at home, and are taught chiefly through the medium of the vernacular for the first two years (Sub-standards A, B, C, and D).

4. The normal time in school for European and Native pupils is the same, viz. two years in the sub-standards, and a year in each of the standards. The average ages for entry, however, are six to eight in the case of Europeans, and seven to nine, or even later, in the case of Natives.

5. The exact ages of a number of the Native pupils cannot be ascertained, but the ages used in the following table are those given by the pupils themselves, and accepted by the authorities.

6. The tests used are standardised tests designed on scientific principles, and of proven utility in measuring class-room achievement. A full explanation of the way they were devised cannot be given here, but particulars can be found in the works referred to.

7. The tests were given under strictly defined conditions by thoroughly reliable European principals and superintendents, and can be regarded as entirely trustworthy.

8. As it was not possible to test all the pupils in the schools, a random selection of pupils from each standard was made.[1]

Section I.—**The Ages of the Pupils Compared**

The following table (No. 14) gives the distribution of the ages of the European and Native pupils who underwent the tests. The median ages of the Natives will be seen to be two and a half years in excess of those of the Europeans. This is due partly to late entrance, and partly to excessive non-promotion. The educational significance of the facts disclosed is that in the case of the Natives no recognition has been made of the physical, mental, and emotional changes accompanying pubescence. Although definite evidence is wanting, it is generally believed that the onset of pubescence takes place earlier in Natives than in Europeans. In any case, we see that in all standards pre-pubescent, pubescent, and post-pubescent pupils are grouped together in the same classes, are working in the same course of study, are taught by the same methods, and are subject to the same kind of discipline. As will be argued later, the alleged arrest of mental development of pubescent and post-pubescent pupils is probably due largely to the neglect of the significance of pubescence and the imposition of uniform subjects of study and methods of teaching on all pupils alike.

At the present stage of development of Native education in

[1] The results in each test have been compared with results obtained in certain school systems of the United States, where similar tests and the same methods of scoring have been used. In view of the fact that the pupils in South Africa spend two years in the infant classes, as against the one kindergarten year of American children, the South African "standard" has been regarded as one year in advance of the American "grade."

South Africa, adequate remedies for these conditions is frankly impossible. Something can, however, be accomplished if officials will recognise the existence of these conditions in their inspections and examinations, and allow and encourage the teachers to modify the course of study and use special methods of teaching in the case of special pupils and groups of pupils.

TABLE No. 14

THE DISTRIBUTION OF THE PUPILS TESTED BY AGES

Standard ages.	Number of pupils.	8	9	10	11	12	13	14	15	16	17	18	19	20 and over	Median age.
III.															
European	116	1	9	35	41	15	9	5	1	..	..	..	..	..	11·3
Indian .	53	1	0	3	5	17	13	6	8	..	..	..	..	..	13·1
Native .	93	..	..	2	8	7	26	29	6	4	1	4	2	3	14·1
IV.															
European	87	..	..	14	19	14	25	13	2	..	..	..	..	..	12·7
Indian .	44	..	..	..	3	9	14	9	6	3	..	..	..	..	13·7
Native .	114	..	..	2	0	11	16	25	19	11	7	9	6	8	15·2
V.															
European	92	..	..	8	12	21	28	15	4	3	1	..	..	..	13·2
Indian .	30	..	..	2	4	4	4	14	1	0	0	0	0	1	14·1
Native .	98	..	..	1	2	1	12	20	27	17	14	1	2	1	15·5
VI.															
European	86	..	1	0	3	12	25	28	15	2	..	..	..	..	14·1
Indian .	22	..	..	..	..	1	0	9	6	5	1	..	..	..	15·2
Native .	94	..	..	..	..	2	2	9	22	26	17	10	4	2	16·5

Section 2.—The Test in Writing

The Teaching of Writing.—The teaching of writing is begun in the first year of school in the case of Europeans, Indians, and Natives. The method employed is to set "copies" on the blackboard. The European children begin with letters and proceed rapidly to words, but the Native children spend a good deal of time writing the constituent parts of letters.

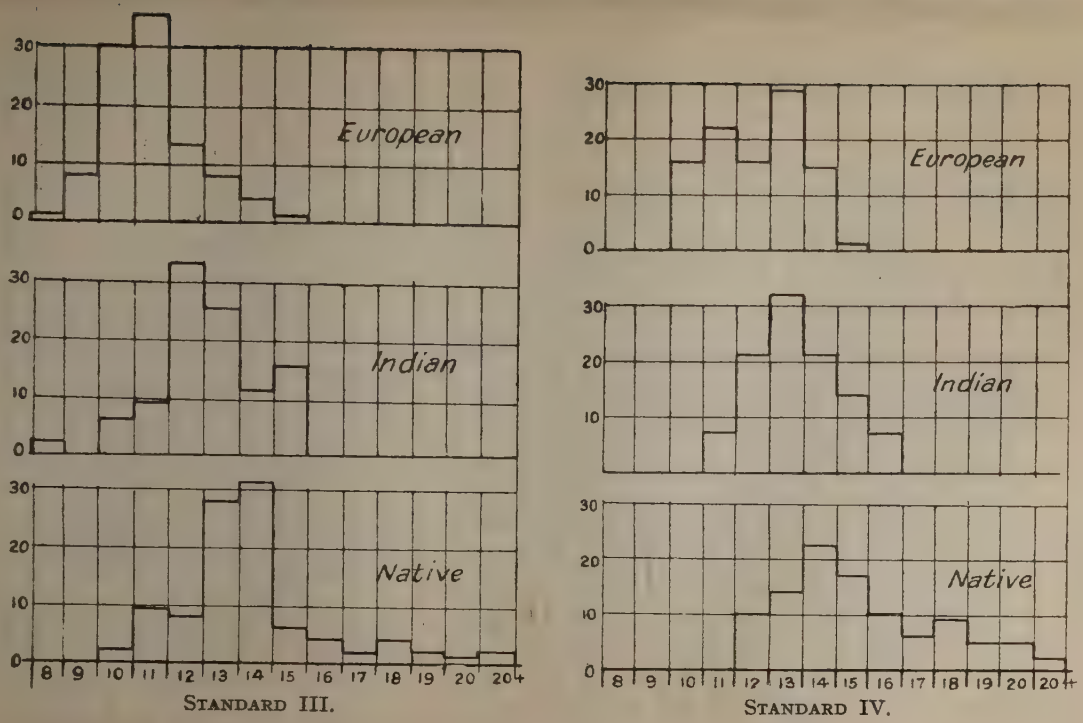


FIG. 5*a*.—Showing in percentages the distribution by ages of the European, Indian, and Native pupils tested.

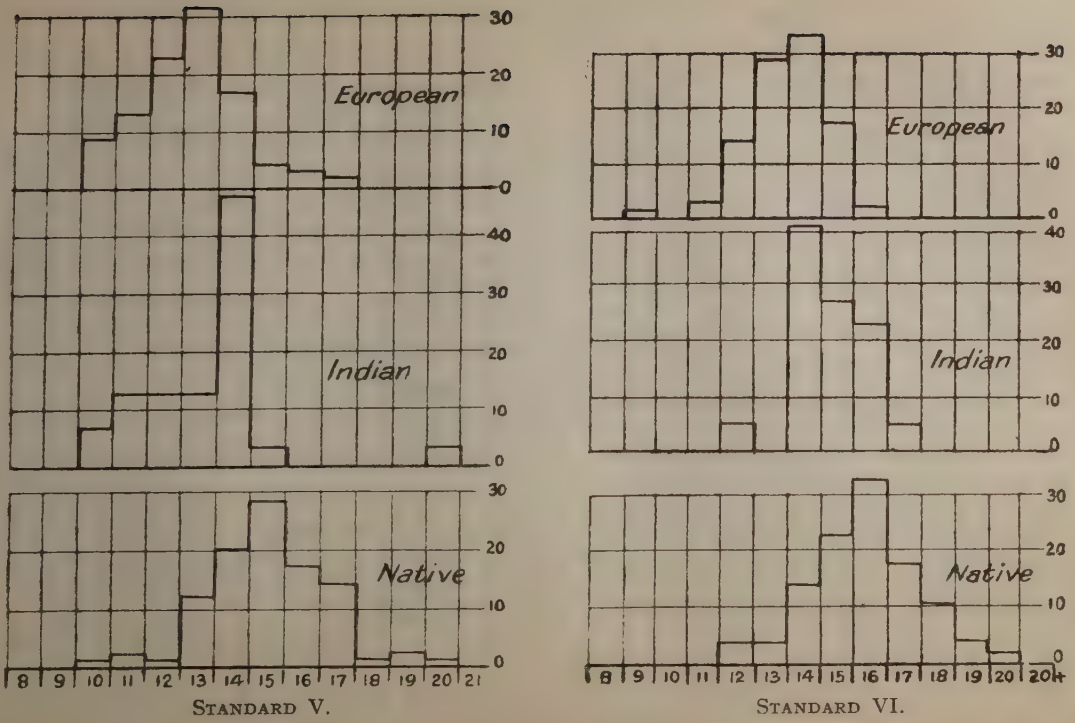


FIG. 5*b*.—Showing in percentages the distribution by ages of the European, Indian, and Native pupils tested.

The letters and parts of letters to be taught in each class are prescribed in detail in the Native course of study. The European children use paper and pen or pencil, but the Natives do the greater part of their writing on slates. Copybooks are used in both sets of schools. Writing continues to be a separate subject of instruction throughout the Native and Indian schools, but is dropped in Standard V. in the case of the European schools. The subject is considered of the highest importance in the Native and Indian schools, 60 per cent. being the inspector's passing mark for the subject in Native schools. In the European schools good writing is insisted upon, but the subject occupies a more subordinate position.

The Nature of the Test.—The teachers placed the sentence, "Natal is the most beautiful province of South Africa," on the blackboard, and the children copied it in their best handwriting as often as they could in five minutes. The papers were scored by the writer, and from two to four helpers, on the Thorndike scale for measuring handwriting.[1] The average judgment of the judges was taken as the correct score. For several reasons the scale is graded on the basis of form 4 to 18, but for an interpretation of the table (No. 15) on the following page, it may be taken that 4 means almost 0 and 18 means approximately 100.

The Educational Significance of the Results.—The following inferences may be made from the results :—

1. In spite of the importance attached to handwriting in the Native schools, the work is not much better than it is in the European schools, where the subject is of minor importance only, and not as good as it is in the Indian schools.

2. The commonly accepted opinion that Native pupils are better than Europeans in the mechanical subjects, such as writing and "straightforward" arithmetic, is not borne out by these results, though the excellence of the Indians is noticeable.

3. Very little improvement takes place in the writing of Europeans, Indians, or Natives after Standard III. The advisability, therefore, of spending much time in the formal teach-

[1] Thorndike, E. L., *A Scale of Handwriting for Grades 5 to 8*, Teachers' College, New York, U.S.A. For a full explanation of how the scale was derived see *Teachers' College Record*, March 1910.

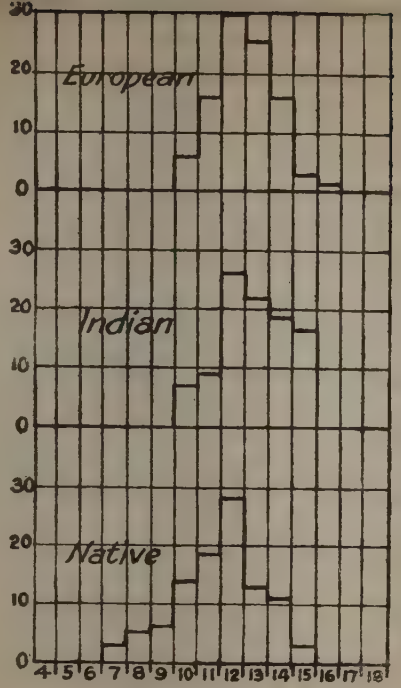
TABLE No. 15

THE DISTRIBUTION OF SCORES ON HANDWRITING OF 372 EUROPEAN, 139 INDIAN, AND 407 NATIVE PUPILS, BY STANDARDS *

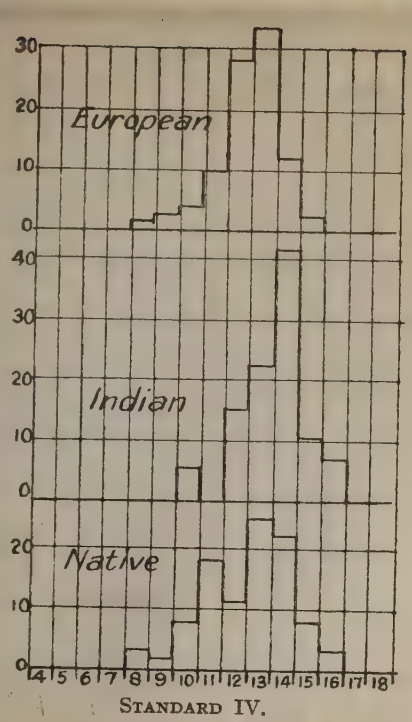
Score.	European.				Indian.				Native.			
	III.	IV.	V.	VI.	III.	IV.	V.	VI.	III.	IV.	V.	VI.
0	..	..	..	..	..	..	..	..	..	..	..	..
1	..	..	..	..	..	..	..	..	..	..	..	..
2	..	..	..	..	..	..	..	..	..	..	..	..
3	..	..	..	..	..	..	..	..	..	..	..	..
4	..	..	..	..	..	..	..	..	..	..	..	..
5	..	..	..	..	..	..	..	..	..	..	..	..
6	..	..	..	..	..	..	..	..	..	..	..	..
7	..	..	..	..	..	..	..	..	2	..	..	..
8	..	1	..	..	..	..	..	..	4	3	..	..
9	..	4	..	..	..	..	..	..	..	5	2	..
10	5	5	..	1	3	2	..	..	11	9	4	..
11	13	20	1	2	4	0	1	..	15	22	7	3
12	24	32	15	10	12	6	5	3	22	13	27	13
13	20	38	37	36	10	9	11	6	10	29	28	22
14	14	14	27	32	9	17	4	8	9	26	25	22
15	2	2	5	7	8	4	6	5	2	9	13	22
16	1	..	2	2	..	3	3	..	..	4	5	13
17	..	..	..	..	..	..	..	..	..	..	..	6
Total	79	116	87	90	46	41	30	22	80	117	109	101
Median	12·9	12·9	13·8	13·9	13·4	14·2	13·8	14·3	12 2	13·4	13·6	14·6

* Comparative standing by median scores in handwriting of Natal schools and certain school systems in the United States:—

School.	Grade 4 or Standard III.	Grade 5 or Standard IV.	Grade 6 or Standard V.	Grade 7 or Standard VI.
Butte, Montana	8·8	8·9	11·6	11·2
Connersville, Indiana	10·0	10·3	11·7	11·7
Salt Lake City, Utah	10·7	11·1	11·3	12·2
European schools, Natal	12·9	12·9	13·8	13·9
Native schools, Natal	12·2	13·4	13·6	14·6
Indian schools, Natal	13·4	14·2	13·8	14·3



STANDARD III.



STANDARD IV.

FIG. 6*a*.—Showing in percentages the distribution of marks in handwriting.

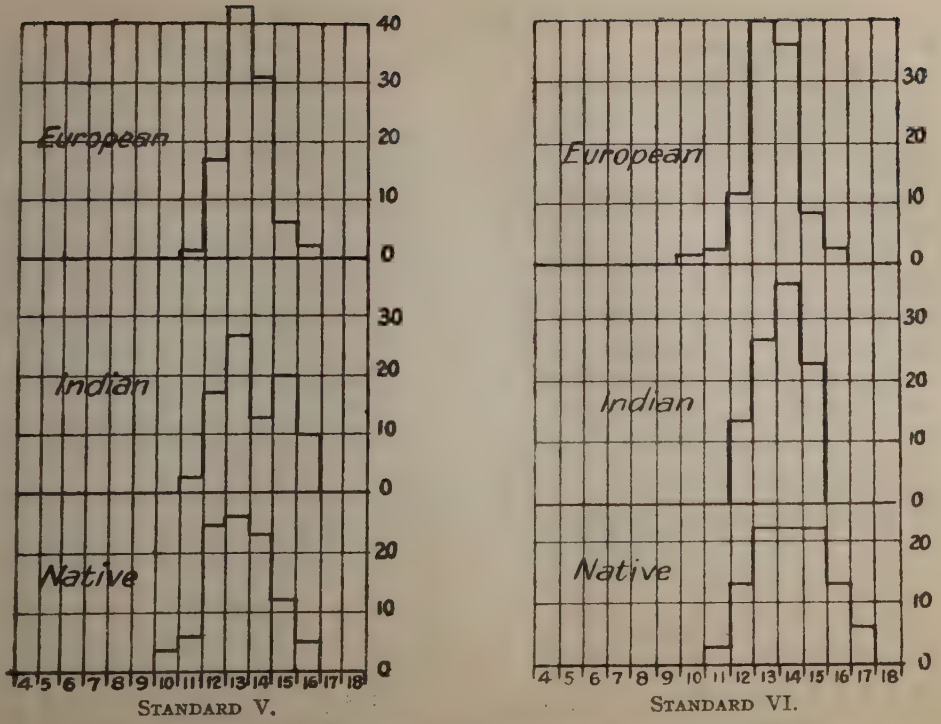


FIG. 6*b*.—Showing in percentages the distribution of marks in handwriting.

ing of writing in the higher standards may be questioned, particularly in view of the short school life of the average Native pupil.

4. The very considerable overlapping of efficiency in the several standards shows that there are a number of pupils in the lower grades who are writing as well now as they ever will. For these further formal instruction in penmanship is a waste of time.

Section 3.—**The Test in Composition**

The Teaching of Composition.—English is a foreign language to all but a negligible fraction of the Native and Indian children entering school. Oral instruction begins with the naming of objects in the first year in the Native schools, and is continued throughout the course. Written composition begins in the third year (Standard I.) with the writing of sentences. Connected composition begins in Standard III., and is continued through the course. In the European and Indian schools the same general procedure is followed, but the work is begun earlier.

The Nature of the Test.—The pupils were instructed to write a composition on "How I would spend £5." The time limit was thirty minutes. The results were scored by from two to five competent judges on Thorndike's *Preliminary Extension of the Hillegas Scale for the Measurement of Quality in English Composition by Young People.*[1] The following specimens will illustrate the scale of scoring. The scale ranges from 0 to 10:—

Sample A, rated at 0. Written by Native girl, aged 13, in Standard III.

I am divided by 2d if spend with saiy 1s 2d and Drived five shillings but or divid 1s 2d and take £5 to divid by 1s 2d from take five shillings and divided. And wanderful to be 2d or five shillings.

Sample B, rated at 1. Written by Native girl, aged 14, in Standard IV.

I would spend it with buy a dress and Books, for school and Slates, and buy something for me and buy my exercise

[1] The way in which the scale was devised is explained in Hillegas' *Scale for the Measurement of Quality in English Composition by Young People*, Teachers' College, Columbia University, 1912.

Book or give my sister some other and buy sheep, Goats, and Cattle.

Sample C, rated at 2. Written by Native boy, aged 17, in Standard IV.

I could spend £5 if I like by going to Durban. I could buy two pairs of boots, at 7/6 each. But if I like to run on Motor-car I could run. I could send a little sum of my money to my friend, who is poor. In taking care for myself I could (many)—buy many clothes for me. But I could left Durban, for Johannesburg. Because I never be there in my life. By the money remained from Durban to Johnnesbueg. I could pay a lot of bad troubles, which troubling me.

Sample D, rated at 3. Written by European boy, aged 11, in Standard IV.

Once I was given £5 by a man, and I thought to myself how I should spend it, so I told my ~~my~~ mother to put £3 in the Bank. With the other £2 I should have bought a bycel. and a suit of Clothes. Soon I should have bought a hat. Then my money was all finished least it should have, so I told my father to take £2 out of the Bank. till all my money was finished. Then I should have bought no more but me like a silly should have bought a pair of boots and a pair of stocking and a pair of slippers but I had no more money and could not buy them till I had some more money to do it with.

Sample E, rated at 4. Written by European boy, aged 12, in Standard IV.

With £5 I should go into a hotel, and have my dinner, and go to the Theatre, to see the performances. I should put £2 in the bank, and go to Isipingo for two days holiday. I should go all round the bay, in a motor boat. I should then go to the Transvaal in a motor car, and dig for gold, with my uncle. I should buy a present for my mother, and I should also treat her to a concert, or a ball and give her, ~~the~~ a happy times worth. I should think my money, would all be gone, by the time I had anything else to do with it. But I should have been content with ~~will~~ what I had done with it.

Sample F, rated at 5. Written by European girl, aged 11, in Standard V.

A great friend of mine gave me a present of £5.

I went down town to spend it.

I bought some useful ∧ for my mother which cost me £2. I also gave £1 towards the comforts for the soldiers.

I saw marked upon a board. "Belgian Relief R Fund." Fortunately I had some, to give, and I went inside the shop and handed to a man, behind the counter £1.

Now I have £1 left. On my little cousin's birthday I would like to take her to the beach, and to Zoo in the afternoon. When her birthday came, I took her to the beach and several other places, and in the afternoon she told me that she enjoyed herself very much.

Having a few shillings left I bought him several things that he wanted.

Sample G, rated at 6. Written by European girl, aged 15, in Standard V.

If I had £5 I would put £1 in the bank for Xmas and would put 10/ away for mother's birthday and the remaining £3-10 I would spend different ways. First I would send both my father, and brother at the front a huge hamper of fruit which would cost £1. Then I would buy mother a navy blue dress that she fancied so much in Harvey Greenacre's window yesterday which would cost £1-10. With the remaining money I would buy my sister & I some silk for two best dresses. Mine I would like made with a gathered skirt at the back and quite plain at the front ; the blouse I would like cut the Raglin sleeve with pale blue bead buttons right down the front, to the edge of the skirt. With a pale blue ribbon round the waist and the same kind of buttons down the front, with a flop hat to match.

Sample 6, rated at 7. Written by European boy, aged 12, in Standard V.

I was highly pleased with myself when father gave me for a birthday present, a crisp £5 note.

"Do good with it my son," he said, as I left the little cottage. which I called home. As I walked towards my

destination, I noticed a poor farmer trying in vain to sell his goods. I immediately walked towards his little vegatable stall, and bought a dozen eggs. Noting a widow, surrounded by a number of little children, crying for food, I at once gave her my eggs, and gave each child six-pence. My sister Lottie, was crying when I reached home. "What is the matter?" I asked her. "Willie has broken my new doll," she answered. "Never mind, I will buy you another one." exclaimed mother. "No!" I said, "It is my birthday, and I shall buy it." Mother tried her best to be the buyer. "It costs £4" she said. But I was determined, and the following day, Lottie was the proud owner of a large doll.

The results of the test are as follows:—

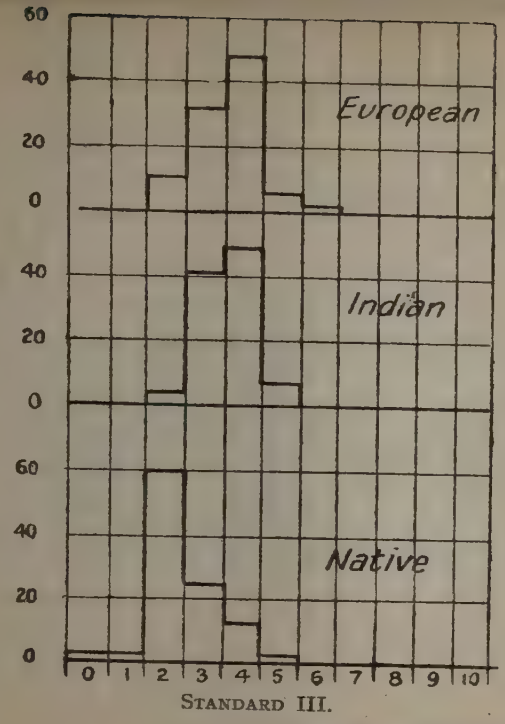
TABLE No. 16

THE DISTRIBUTION OF COMPOSITION SCORES OF 371 EUROPEAN, 139 INDIAN, AND 402 NATIVE PUPILS, BY STANDARDS *

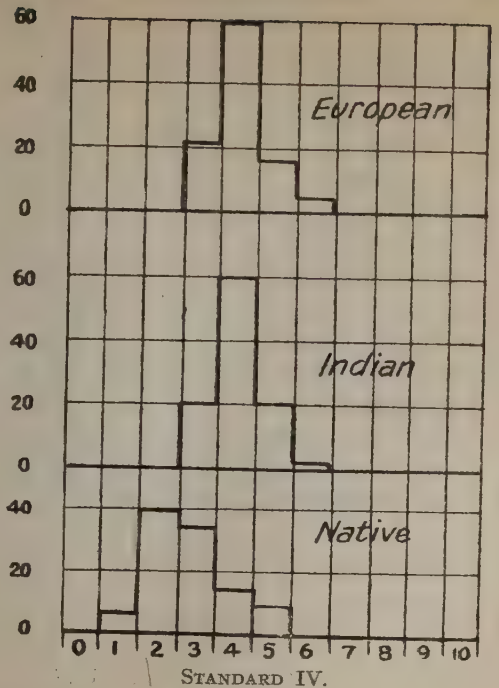
	European.				Indian.				Native.			
	III.	IV.	V.	VI.	III.	IV.	V.	VI.	III.	IV.	V.	VI.
Rated at												
0 . .	..	..	..	..	..	..	..	..	1	..	..	..
1 . .	..	..	..	..	..	..	..	..	1	8	..	..
2 . .	9	..	..	..	2	..	..	..	45	45	16	..
3 . .	27	24	..	..	19	8	..	1	18	39	59	32
4 . .	38	69	28	26	22	24	12	9	9	15	15	59
5 . .	4	18	50	52	3	8	16	9	1	10	19	10
6 . .	1	5	7	6	..	1	2	3	..	1	..	..
7 . .	..	..	2	4	..	..	..	..	..	..	..	..
8 . .	..	..	..	1	..	..	..	..	..	..	..	..
Total .	79	116	87	89	46	41	30	22	75	118	109	101
Median .	4·1	4·5	5·3	5·4	4·1	4·5	5·2	5·1	2·8	3·2	3·7	4·3

* The comparative standing by median scores in composition of Natal schools and certain school systems in the United States:—

School.	Grade 4 or Standard III.	Grade 5 or Standard IV.	Grade 6 or Standard V.	Grade 7 or Standard VI.
Butte, Montana . . .	2·3	2·8	3·4	3·7
Salt Lake City, Utah . .	2·9	3·1	3·8	4·4
European schools, Natal . .	4·1	4·5	5·3	5·4
Indian schools, Natal . .	4·1	4·5	5·2	5·1
Native schools, Natal . .	2·8	3·2	3·7	4·3

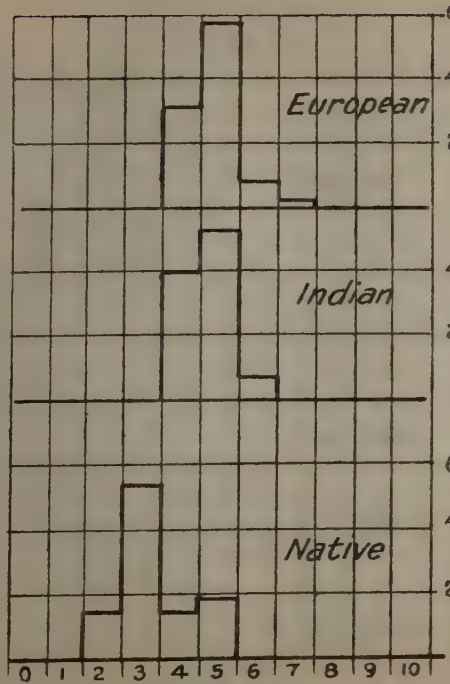


STANDARD III.

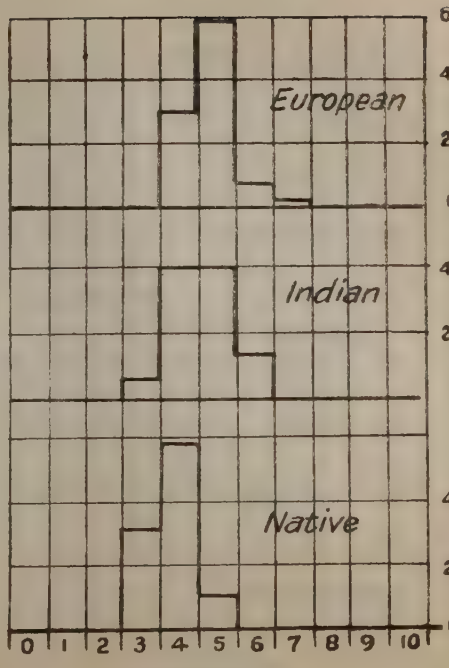


STANDARD IV.

FIG. 7*a*.—Showing in percentages the distribution of marks in composition.



STANDARD V.



STANDARD VI.

FIG. 7*b*.—Showing in percentages the distribution of marks in composition.

The Educational Significance of the Results.—As was to be expected, the achievement of the Native pupils ranks considerably below that of the Europeans. The difference would probably have been greater had a more suitable subject been chosen. Too often the composition was but an enumeration of articles which could be bought with the money. To this cause must also be attributed the absence of variability. The writer's personal experience is that the Natives are much less variable than Europeans or Indians. Under the circumstances inferences from this test are unsafe. It might be pointed out, however, in passing, that several of the Native pupils wrote two compositions, one in English and the other in Zulu, and that the compositions in the vernacular were superior to those in English.

Section 4.—The Tests in Arithmetic

The Teaching of Arithmetic.—In European, Indian, and Native schools arithmetic is regarded as the most important subject. The work in the Native schools is more formal than that in the European and Indian schools, owing to the fact that the teachers in the former are less skilled. As regards the work in the four simple rules here tested, the Natives should be in a better position than the Europeans, if early introduction and much practice are the factors determining success. Long sums in addition, subtraction, multiplication, and division, which often are given for "busy" or "seat" work, retain their place in Native schools, whereas they have disappeared from most of the European schools.

The Nature of the Tests.—The tests used were the Courtis Standard Tests in Arithmetic, Series B, in the four simple rules.[1] The peculiar excellence of these tests lies in the fact that there are exactly the same number of processes in each sum of a given kind. The tests are therefore useful in showing how the pupils vary in the several standards and among themselves, since the child who works ten examples in the given time has achieved twice as much as the child who works five.

The tests are printed on paper and handed to the children. The instructions are clearly given, and all that the children have to do is to write down the answers.

[1] S. A. Courtis, *Standard Tests*, 82 Eliot Street, Detroit, Mich.

The following instructions and specimens will best illustrate the nature of the tests :—

Addition

You will be given eight minutes to find the answers to as many of these addition examples (24) as possible. Write the answers on this paper directly underneath the examples. You are not expected to be able to do them all. You will be marked for both speed and accuracy, but it is more important to have your answers right than to try a great many examples.

927	297	136	486	384	176	277	837
379	925	340	765	477	783	445	882
756	473	988	524	881	607	682	959
837	983	386	140	266	200	594	603
924	315	353	812	679	366	481	118
110	661	904	466	241	851	778	781
854	794	547	355	796	535	849	756
965	177	192	834	850	323	157	222
344	124	439	567	733	229	953	525

Subtraction

You will be given four minutes to find the answers to as many of these subtraction examples (24) as possible. Write the answers on this paper directly underneath the examples. You are not expected to be able to do them all. You will be marked for both speed and accuracy, but it is more important to have your answers right than to try a great many examples.

115364741	67298125	92057352	113380936
80195261	29346861	42689037	42556840

Multiplication

You will be given six minutes to work as many of these multiplication examples (25) as possible. You are not expected to be able to do them all. Do your work directly on this paper ; use no other. You will be marked for both speed and accuracy, but it is more important to have your answers right than to try a great many examples.

8246	3597	5739	2648	9537
29	73	85	46	92

Division

You will be given eight minutes to work as many of these division examples (24) as possible. You are not expected to be able to do them all. Do your work directly on this paper; use no other. You will be marked for both speed and accuracy, but it is more important to have your answers right than to try a great many examples.

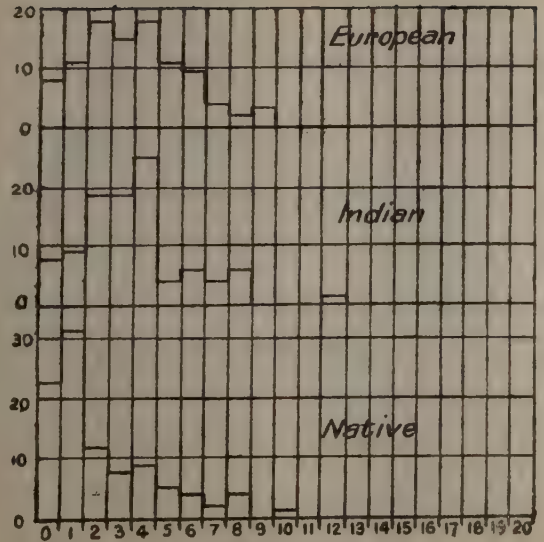
25)6775 94)85352 37)9990 86)80066

The performances of the pupils are recorded and illustrated in the following tables and figures :—

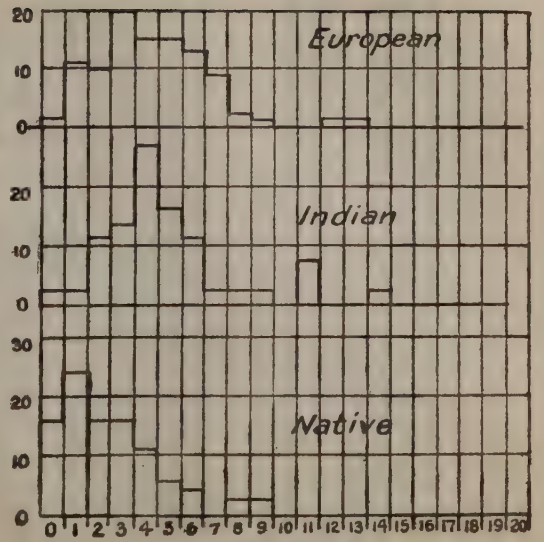
TABLE No. 17

THE DISTRIBUTION OF THE NUMBER OF EXAMPLES CORRECTLY WORKED IN THE GIVEN TIME BY 379 EUROPEAN, 149 INDIAN, AND 399 NATIVE PUPILS, IN THE SEVERAL STANDARDS

ADDITION.												
No. of examples correctly worked.	European.				Indian.				Native.			
	III.	IV.	V.	VI.	III.	IV.	V.	VI.	III.	IV.	V.	VI.
0	9	1	0	0	4	1	1	1	21	18	8	6
1	13	10	2	1	5	1	2	0	30	27	22	25
2	22	9	12	4	10	5	1	1	11	18	20	15
3	17	17	8	5	10	6	3	3	7	18	18	9
4	21	13	14	9	13	12	5	2	8	13	16	14
5	13	13	13	7	2	7	7	1	5	7	7	14
6	11	11	11	17	3	5	6	4	4	6	5	6
7	5	8	11	10	2	1	2	2	2	0	2	2
8	2	2	6	5	3	1	2	3	4	3	..	0
9	3	1	1	10	0	1	0	1	0	3	..	2
10	..	0	6	5	0	0	0	0	1	1	..	1
11	..	0	2	7	0	3	1	0	..	..	..	..
12	..	1	2	2	1	0	..	2	..	..	..	..
13	..	1	0	0	..	0	..	0	..	..	..	..
14	..	..	0	2	..	1	..	1	..	..	..	..
15	..	..	1	0	..	..	..	0	..	..	..	..
16	..	..	1	1	..	..	..	0	..	..	..	..
17	..	..	..	1	..	..	..	0	..	..	..	..
18	..	..	..	..	..	..	..	0	..	..	..	..
19	..	..	..	..	..	..	..	0	..	..	..	..
20	..	..	..	..	..	..	..	1	..	..	..	..
Total .	116	87	90	86	53	44	30	22	93	114	98	94
Median scores .	3·8	4·5	5·7	7·0	3·7	5·3	5·3	6·7	1·8	2·8	3·0	3·2



STANDARD III.



STANDARD IV.

FIG. 8*a*.—Showing in percentages the distribution of examples correctly worked in addition.

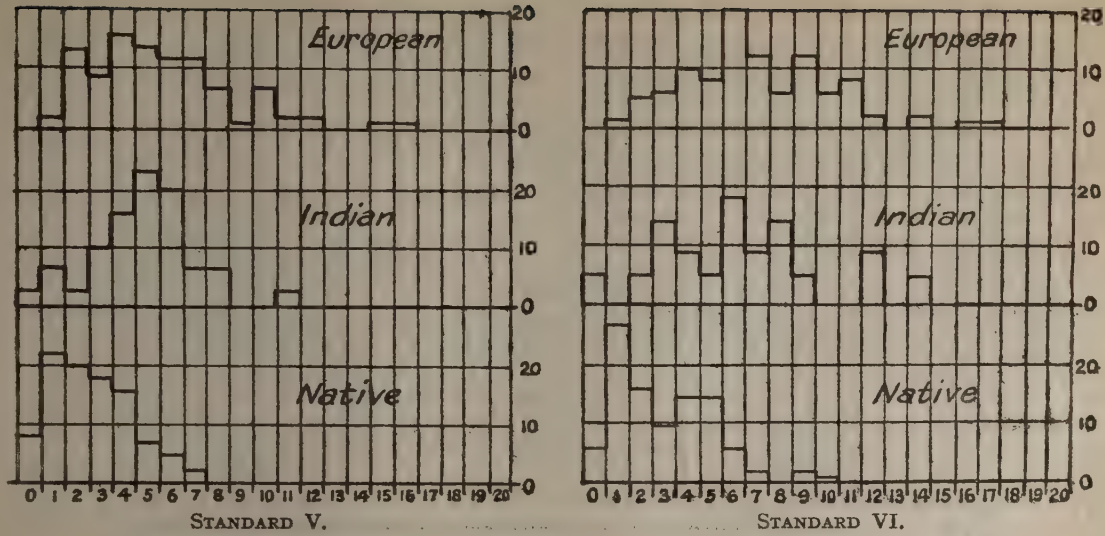


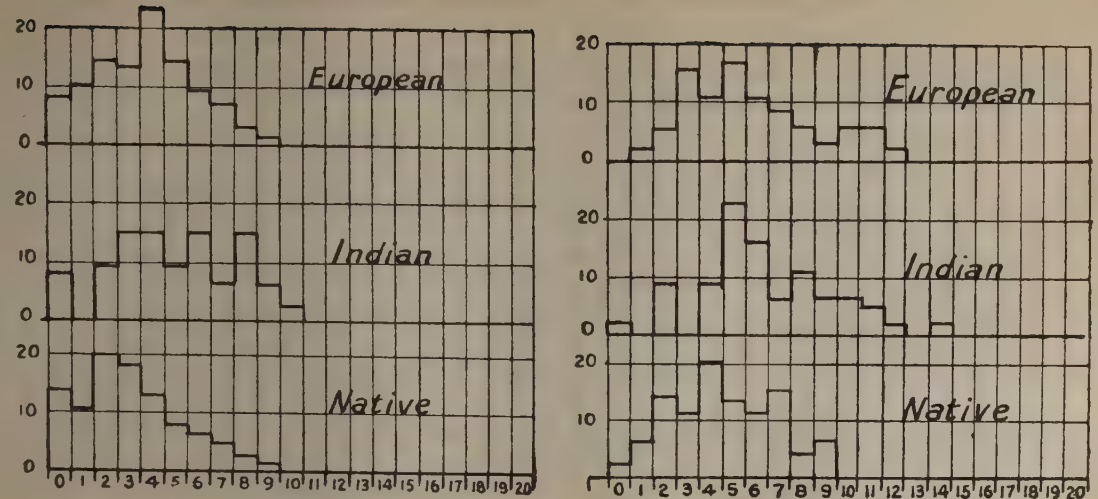
FIG. 8*b*.—Showing in percentages the distribution of examples correctly worked in addition.

TABLE No. 18

THE DISTRIBUTION OF THE NUMBER OF EXAMPLES CORRECTLY WORKED IN THE GIVEN TIME BY 379 EUROPEAN, 149 INDIAN, AND 399 NATIVE PUPILS, IN THE SEVERAL STANDARDS

SUBTRACTION.

No. of examples correctly worked.	European.				Indian.				Native.			
	III.	IV.	V.	VI.	III.	IV.	V.	VI.	III.	IV.	V.	VI.
0	9	0	1	0	4	1	0	0	14	2	0	0
1	10	2	1	0	0	0	1	0	10	7	1	1
2	16	4	2	1	5	4	1	0	19	16	3	0
3	15	14	5	3	8	0	0	2	17	13	5	2
4	27	10	16	5	8	4	5	2	12	23	8	14
5	16	15	8	7	5	10	1	0	7	15	18	7
6	10	10	15	19	8	7	3	0	6	12	20	17
7	8	8	6	10	3	2	4	1	5	14	16	12
8	4	5	9	7	8	5	7	1	2	4	13	10
9	1	3	4	8	3	3	1	4	1	7	9	12
10	..	5	5	4	1	3	0	3	0	1	1	3
11	..	5	4	2	..	2	5	3	..	..	2	3
12	..	2	2	4	..	1	0	1	..	..	0	1
13	..	0	3	3	..	0	1	0	..	..	0	4
14	..	0	2	5	..	2	1	3	..	..	2	2
15	..	0	2	3	..	..	..	1	..	..	..	2
16	..	1	3	1	..	..	..	0	..	..	..	3
17	..	..	0	0	..	..	..	1	..	..	..	0
18	..	..	1	2	..	..	..	..	..	..	..	1
19	..	..	0	0	..	..	..	..	..	..	..	..
20	..	..	1	2	..	..	..	..	..	..	..	..
Total .	116	87	90	86	53	44	30	22	93	114	98	94
Median scores .	4·3	5·8	6·9	7·8	5·4	6·3	8·0	10·3	3·2	4·8	6·7	7·5



STANDARD III. STANDARD IV.

FIG. 9*a*.—Showing in percentages the distribution of examples correctly worked in subtraction.

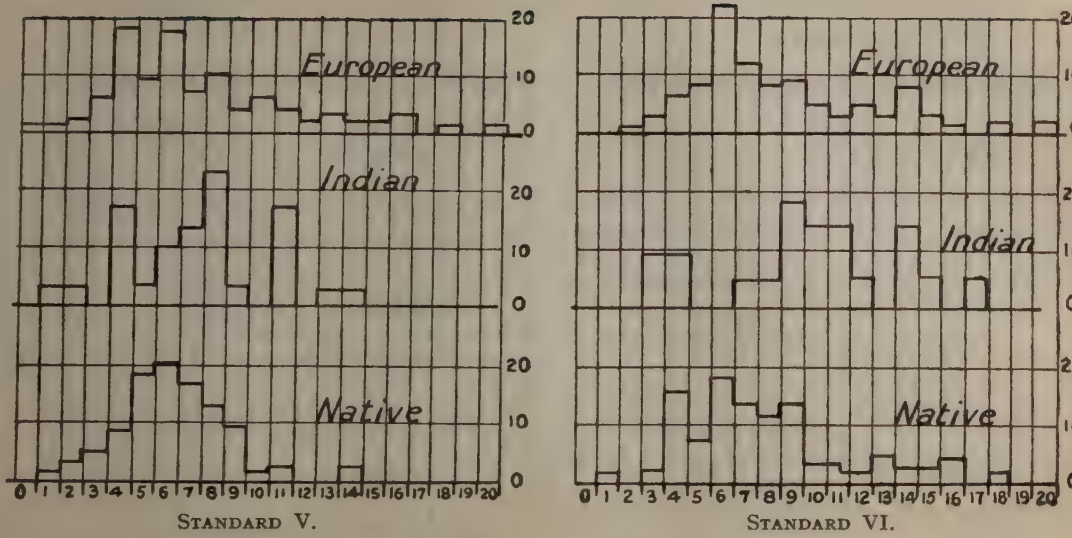


FIG. 9*b*.—Showing in percentages the distribution of examples correctly worked in subtraction.

TABLE No. 19

THE DISTRIBUTION OF THE NUMBER OF EXAMPLES CORRECTLY WORKED IN THE GIVEN TIME BY 379 EUROPEAN, 149 INDIAN, AND 399 NATIVE PUPILS, IN THE SEVERAL STANDARDS

MULTIPLICATION.

No. of examples correctly worked.	European.				Indian.				Native.			
	III.	IV.	V.	VI.	III.	IV.	V.	VI.	III.	IV.	V.	VI.
0	28	6	0	1	10	3	1	0	44	16	5	7
1	24	6	4	0	10	1	2	1	18	31	8	3
2	19	8	9	1	10	4	0	0	15	18	19	7
3	15	22	7	3	9	6	6	1	7	12	16	16
4	19	10	9	8	9	10	7	2	6	21	25	15
5	5	19	14	9	4	7	5	1	2	7	11	25
6	2	8	11	11	1	9	2	2	0	5	10	10
7	3	3	12	12	..	0	2	3	1	4	2	7
8	1	3	9	7	..	2	3	3	..	..	2	3
9	..	1	2	11	..	1	0	5	..	..	..	0
10	..	1	3	8	..	0	2	2	..	..	..	1
11	..	..	6	3	..	1	..	2	..	..	..	..
12	..	..	2	6	..	..	..	..	..	..	..	..
13	..	..	1	4	..	..	..	..	..	..	..	..
14	..	..	1	2	..	..	..	..	..	..	..	..
Total .	116	87	90	86	53	44	30	22	93	114	98	94
Median .	2·3	4·2	6·2	7·6	2·7	4·8	4·9	8·7	1·2	2·5	4·1	4·9

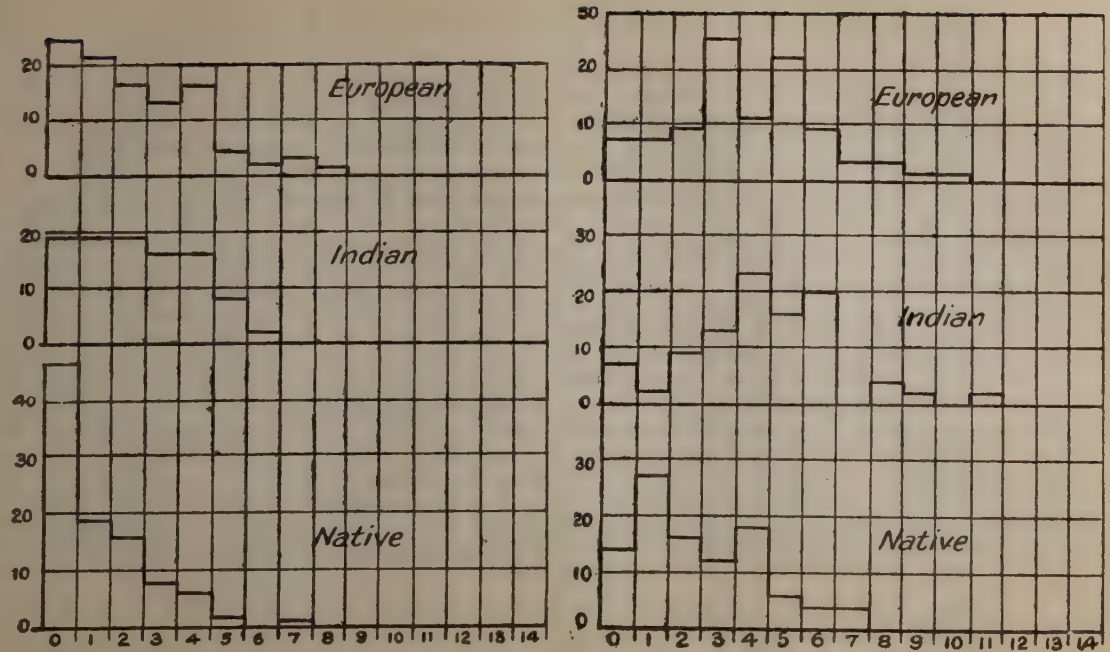


FIG. 10*a*.—Showing in percentages the distribution of examples correctly worked in multiplication.

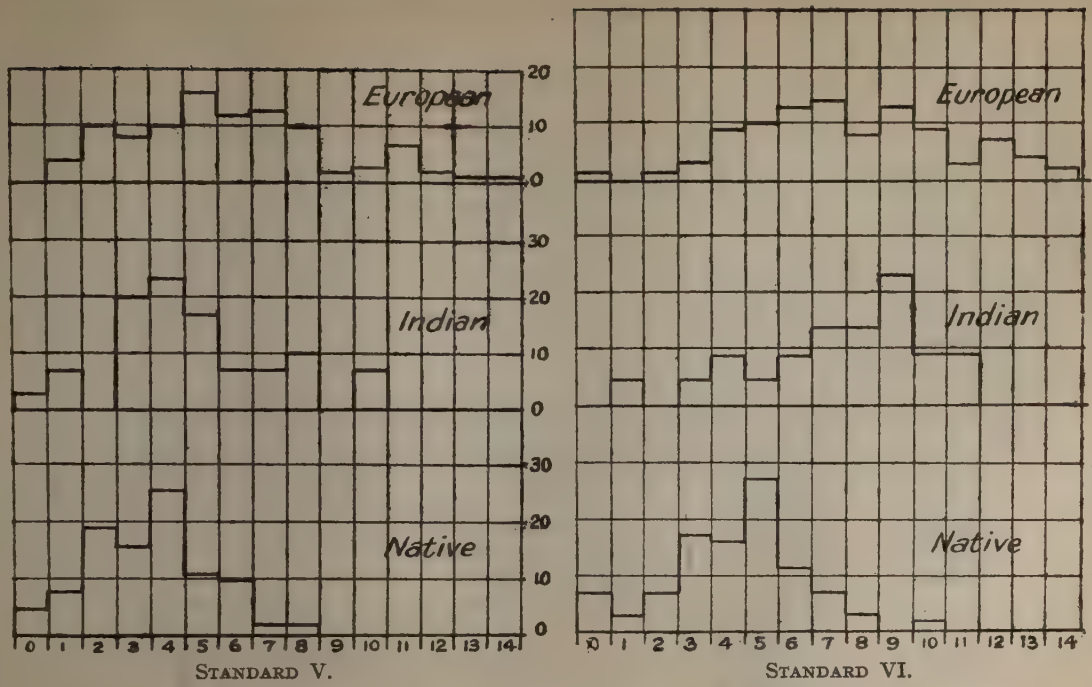
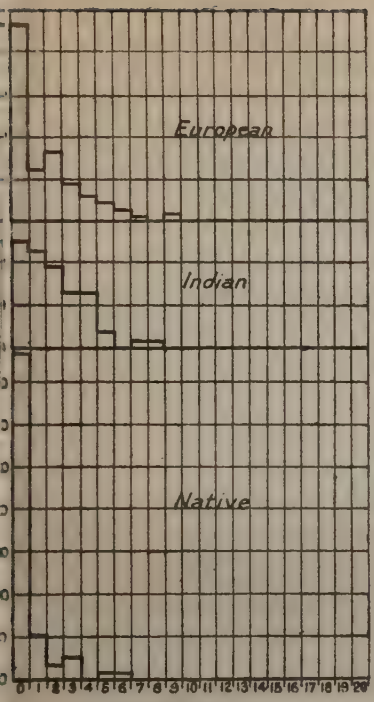


FIG. 10*b*.—Showing in percentages the distribution of examples correctly worked in multiplication.

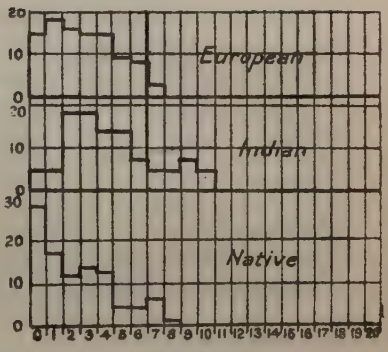
TABLE No. 20

THE DISTRIBUTION OF THE NUMBER OF EXAMPLES CORRECTLY WORKED IN THE GIVEN TIME BY 379 EUROPEAN, 149 INDIAN, AND 399 NATIVE PUPILS, IN THE SEVERAL STANDARDS

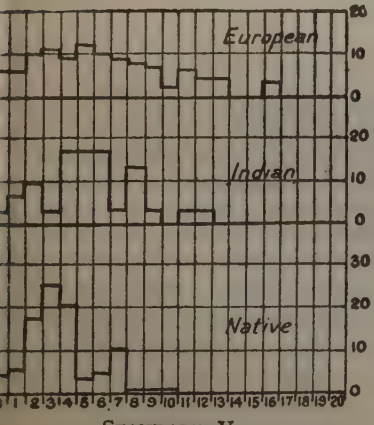
No. of examples correctly worked.	Division.											
	European.				Indian.				Native.			
	III.	IV.	V.	VI.	III.	IV.	V.	VI.	III.	IV.	V.	VI.
0	54	13	5	0	13	2	1	0	72	32	5	1
1	14	16	5	2	12	2	2	2	10	19	6	5
2	19	14	9	6	10	8	3	1	4	14	18	8
3	11	13	10	0	7	8	1	0	5	16	25	13
4	6	13	8	9	7	6	5	1	0	15	21	12
5	5	8	11	8	2	6	5	2	1	5	4	11
6	4	7	9	5	0	3	5	1	1	5	5	11
7	2	3	8	8	1	2	1	0	..	7	11	15
8	0	..	7	10	1	2	4	6	..	1	1	4
9	2	..	6	10	..	3	1	0	..	..	1	5
10	..	..	2	5	..	2	0	4	..	..	1	0
11	..	..	5	8	..	..	1	0	..	..	..	4
12	..	..	4	4	..	..	1	3	..	..	..	4
13	..	..	4	1	..	..	..	1	..	..	..	1
14	..	..	0	3	..	..	..	0	..	..	..	..
15	..	..	0	3	..	..	..	0	..	..	..	..
16	..	..	3	1	..	..	..	0	..	..	..	..
17	..	..	..	2	..	..	..	1	..	..	..	..
18	..	..	..	1	..	..	..	..	..	..	..	..
Total .	116	87	90	86	53	44	30	22	93	114	98	94
Median.	1·3	3·1	5·8	8·5	2·2	4·4	5·6	8·7	0·8	2·4	3·4	5·8



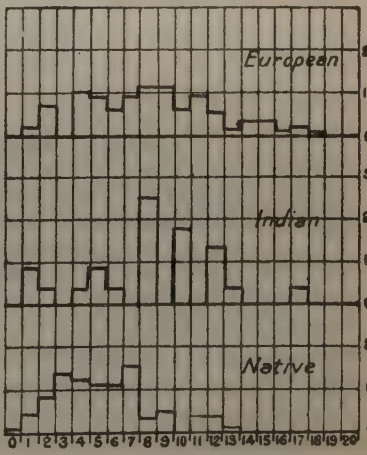
STANDARD III.



STANDARD IV.



STANDARD V.



STANDARD VI.

FIG. 11.—Showing in percentages the distribution of examples correctly worked in division.

TABLE No. 21

THE COMPARATIVE STANDING BY MEDIAN SCORES IN THE FUNDAMENTALS OF ARITHMETIC OF NATAL SCHOOLS AND THOSE OF CERTAIN SCHOOL SYSTEMS IN THE UNITED STATES

Addition.				Multiplication.		
Grade 5 or Std. IV.	Grade 6 or Std. V.	Grade 7 or Std. VI.		Grade 5 or Std. IV.	Grade 6 or Std. V.	Grade 7 or Std. VI.
3·9	4·6	5·4	Detroit.	3·8	4·8	6·0
3·7	4·9	5·6	Boston.	3·3	4·8	5·1
3·9	4·4	4·7	Other cities.	2·6	4·5	5·2
2·9	3·4	3·8	Butte.	4·1	5·0	6·5
4·1	6·4	6·9	Salt Lake City.	4·3	5·3	7·1
4·5	5·7	7·0	Europeans, Natal.	4·2	6·2	7·8
5·3	5·3	6·7	Indians, Natal.	4·8	4·9	8·7
2·8	3·0	3·2	Natives, Natal.	2·5	4·1	4·9

Subtraction.				Division.		
Grade 5 or Std. IV.	Grade 6 or Std. V.	Grade 7 or Std. VI.		Grade 5 or Std. IV.	Grade 6 or Std. V.	Grade 7 or Std. VI.
5·5	6·2	7·3	Detroit.	2·7	4·4	7·1
4·9	6·3	6·9	Boston.	2·0	3·3	5·1
4·5	6·1	7·8	Other cities.	2·3	4·3	5·8
2·9	3·4	3·8	Butte.	3·6	4·3	7·2
5·2	7·8	8·8	Salt Lake City.	3·0	5·5	7·7
5·8	6·9	7·8	Europeans, Natal.	3·1	5·8	8·5
6·3	8·0	10·3	Indians, Natal.	4·4	5·6	8·7
4·8	6·7	7·5	Natives, Natal.	2·4	3·4	5·8

Section 5.—**Speed and Accuracy**

The tests in the fundamentals of arithmetic afford us an opportunity of gauging the relative quickness of the three races in the mental processes involved. In the following table speed represents the median number of examples completed in the given time, and accuracy the percentage of examples worked correctly. The quickness of the Indians and the comparative slowness of the Native pupils are most marked.

TABLE No. 22

COMPARING THE SPEED AND ACCURACY OF EUROPEAN, INDIAN, AND NATIVE PUPILS IN THE FUNDAMENTAL OPERATIONS OF ARITHMETIC

	Addition.		Subtraction.		Multiplication.		Division.	
	Speed.	Accuracy.	Speed.	Accuracy.	Speed.	Accuracy.	Speed.	Accuracy.
III.		Per cent.		Per cent.		Per cent.		Per cent.
European	6·2	61	6·0	72	4·6	50	2·6	50
Indian .	5·7	58	6·3	78	4·3	51	2·3	61
Native .	3·4	53	5·0	64	2·8	43	2·3	35
IV.								
European	6·4	70	7·2	80	5·8	72	4·3	72
Indian .	7·0	69	7·8	83	6·2	69	5·3	81
Native .	3·9	72	6·3	76	4·0	62	4·1	59
V.								
European	8·3	69	8·5	81	8·1	77	7·0	83
Indian .	7·0	69	9·4	79	7·4	64	6·8	77
Native .	4·4	68	8·0	84	4·9	84	4·5	75
VI.								
European	9·7	72	10·2	76	9·7	80	9·3	91
Indian .	9·8	75	12·7	76	10·0	73	9·9	81
Native .	5·1	63	9·5	79	6·1	80	6·3	92

Section 6.—**The Educational Significance of the Results in Arithmetic**

The tests in the fundamental operations of arithmetic are probably the best criteria of the comparative efficiency of the three races in school subjects, inasmuch as the subject is considered of prime importance in both types of schools, and the differentiating factor of language is not here operative.

It will be noticed in the first place that, although the Native pupils are very much slower than the Europeans, they are not quite so accurate. This goes to confirm the belief that "sureness" is not a necessary corollary to "slowness," and is in keeping with the common opinion that the South African

Native is slower than the European in all types of activity, and is satisfied with a considerably less degree of completeness and exactness.[1] In school practice it points to less stringent requirements from Native pupils than from Europeans in both teaching and examination.

The fact that the Native child is from 30 to 100 per cent. slower than the European child in working arithmetical examples is very significant. The slowness of the South African Native has become proverbial, and in their political, social, and domestic dealings with the Natives the greatest mistakes made by the Europeans have been in neglecting to make allowance for the slowness of the Native people. We have seen how the early missionaries attempted to proceed too rapidly with their work among the Natives; and to this day one of the most difficult problems confronting the missionary is to prevent retrogression. Similar mistakes have been made, and are still being made, in educational work among the South African Natives. Until we realise that our educational programme must be based upon the peculiar characteristics of the people we are doomed to disappointment. The absurdity of imposing the same curriculum upon the children of both races is apparent. The curriculum for Native pupils must be different from that of the Europeans; and where the subjects are the same, considerably less in the way of achievement must be expected from the slower race.

A third fact of great significance is the greater variability of the Europeans in their arithmetical achievements. While the Natives vary more than the Whites in their ages, they are much more uniform in their achievements. This fact is of much importance for the probable future of the races, and points to the continued dominance of the European.[2]

Section 7.—Conclusions

Our investigation into the comparative achievements of European, Indian, and Native pupils leads to the following conclusions:—

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[1] See *Report of the Cape Select Committee on Native Education*, 1908, section 1028.

[2] See Thorndike, *Educational Psychology*, vol. iii., chaps. ix. and x., for a treatment of the significance of variability.

1. The Native pupils tested were from two to three years older than the Europeans of the same standards, and from three to five years older in physical maturity. No allowance has been made in curriculum, methods, or discipline for the physical, mental, and emotional differences between pre-pubescent and pubescent or post-pubescent children. This would probably account largely for the so-called arrested mental development of pubescent and post-pubescent Native pupils. The only remedy available at present, when Native pupils enter school at such different ages, is to encourage teachers to modify curriculum and methods to suit these pupils, and to advance them as rapidly as possible.

2. There is a considerable amount of overlapping in the several standards of European, Indian, and Native schools. Where it is not possible to regroup pupils in accordance with their standard of achievement in each subject, they should be allowed to devote their time to work in other subjects.

3. The formal teaching of handwriting is of little value in and after Standard IV. The high standard already achieved could be maintained by insistence on good writing in all subjects, and the time thus saved might be devoted to other subjects. This is of prime importance because of the short school life of Native pupils.

4. In arithmetic the Native pupils are very much slower, less accurate, and less variable than the Europeans. This fact has important bearing on the curriculum, which should be considerably simpler than that of the European pupils.

CHAPTER X

THE BASES OF RECONSTRUCTION

PART I. THE MENTAL DEVELOPMENT OF THE NATIVE

Dr John Adams, in his brilliant and entertaining study of the psychology of Herbart,[1] points out that when "the master teaches John Latin," it was formerly only considered necessary to know Latin, but that nowadays the master must know John. So with us. If we hope to build up a satisfactory system of Native education in South Africa we must first know the Native.

The importance of psychology in education is twofold. On the one hand, it is one of the basal subjects, and, along with biology, sociology, and philosophy, provides us with a mass of rationalised knowledge on which a system of education must be founded. On the other hand, it becomes a professional subject, and, by explaining how the mind develops and acts, shows the educator how to bring about those mental changes in knowledge and character which we call education.

The study of child psychology derived from observation of experiments with Caucasian children has given us sufficient reliable data regarding the mental processes and development of young children on which to base a system of education; but when we seek to make use of that data in preparing a system of education for the Bantu child, we are confronted with a serious difficulty. Is the psychology of the Bantu child the same as that of the Caucasian?

[1] *Herbartian Psychology*, chap. ii.

Section 1.—General Studies in Racial Psychology

The scientific study of racial psychology is still in its infancy. Generalisations from individual cases or from the observations of travellers are at least as old as Herodotus, but the first real attempts to apply objective and quantitative methods to the questions of race psychology were those of the Cambridge Anthropological Expedition to the Torres Straits in 1891.[1] The next important study was that conducted by Professor R. S. Woodworth at the St Louis Exposition in 1904.[2] In both cases the qualities tested were motory and sensory processes, and some of the simpler and higher mental processes. The conclusions arrived at by the two studies are in general agreement. The widespread notion that uncivilised peoples are more acute in vision and hearing is not borne out by the results. Primitive people appear to be superior to Europeans in their sense of touch, but inferior in their sense of pain. The sense of smell is about the same in all races. In accuracy in tapping marked differences were noted, and in the " form-board " test (*i.e.* fitting differently shaped blocks into their proper grooves) the races experimented upon seemed to divide into two groups of widely different ability. The reader is referred to the reports themselves for details. All we can do here is to give the general conclusions that there is very little difference between races in sensory and motor processes and the simpler mental activities, but that there are apparently wide differences in general intelligence in the higher mental processes.

Section 2.—Studies of School Children of Different Races in the United States

While there is a pressing need for further experimentation along the lines of these studies, our present interest is to discover what mental differences (if any) exist between European and Native school children. The writer believes that the experiments reported below are the only ones which have been made on the Native children of South Africa, but

[1] Reported in the *Report of the Cambridge Anthropological Expedition.*
[2] Reported in *Science*, February 1910, " Racial Differences in Mental Traits."

three studies which have been made in the United States on the comparative intelligence of White and Negro children are interesting and suggestive.

In 1913 Dr Marion J. Mayo endeavoured to find out the differences in mental capacity between White and Negro pupils as far as this capacity is exercised in school work.[1] His method was to compare the school marks of the 150 White and the same number of Coloured[2] pupils in the high schools of the city of New York, where both sets of pupils attend the same schools, pursue the same branches of study, are measured by the same standards, and have received the same kind of previous school training. The results are summarised by Professor Thorndike as follows:—[3]

1. On the average Coloured pupils are seven months older than the Whites, only 36 per cent. of them being as young as the median White.

2. The Coloured pupils continue longer in the high school.

3. In achievement in the different studies they are somewhat, but not very much, inferior to the Whites. The general tendency is for only three-tenths of them to reach the median record for Whites.

4. The difference is greatest in the case of English, in which only 24 per cent. of the Coloured pupils reach or exceed the median for Whites.

5. The coloured pupils are perhaps a little less variable than the whites.

In 1913 Professor W. H. Pyle began a series of experimental studies on the mentality of the Negro. The investigations are not yet completed, but the results attained so far are interesting and suggestive.[4]

The tests were four tests of memory, two tests of quickness

[1] "The Mental Capacity of the American Negro," *Columbia Contributions to Philosophy and Psychology*, vol. xxii., No. 2.

[2] "Coloured" includes both pure Negroes and Mulattoes. Dr Mayo was compelled, through difficulties of classification, to abandon his attempt to separate the Coloured pupils into sub-groups on the basis of the degree of race mixture.

[3] *Educational Psychology*, vol. iii. p. 208.

[4] An account of the results so far obtained are presented by Professor Pyle in the March 1915 number of *School and Society*, vol. i., No. 10.

of learning, four tests of association, two word-building tests, and one ink-blot test. The tests were particularly suitable in that they are largely tests of natural ability and not of the results of school training. The whole number of pupils tested was 408. The results are grouped under ages; but since the number of some ages examined was not great enough for reliability, Professor Pyle finds the averages of attainment in each test, and regards these as the most reliable index for comparison.

TABLE No. 23

	Boys.		Girls.	
	White.	Negro.	White.	Negro.
Logical memory, immediate	23·5	19·4	25·3	19·9
Logical memory, permanent	10·8	9·5	11·7	9·3
Rote memory, concrete	37·4	29·3	39·0	32·4
Rote memory, abstract	31·4	19·7	32·8	22·9
Substitution, symbol—digit	19·4	9·6	22·4	10·8
Substitution, digit—symbol	18·5	8·2	21·5	9·4
Controlled association, opposites	12·3	5·5	13·4	7·2
Controlled association, genus—species	8·7	2·2	9·8	3·6
Controlled association, part—whole	10·1	4·2	10·3	4·8
Free association	32·0	26·0	35·4	30·0
Word-building, a, e, o, b, m, t	10·8	5·2	12·0	5·9
Word-building, a, e, i, r, l, p	11·3	6·0	13·0	5·1
Cancellation, "A" test	12·8	12·6	14·6	15·8
Ink blots	8·5	6·9	8·9	6·5

The conclusions arrived at by Professor Pyle may be summarised as follows:—

1. The marks indicating the mental ability of the Negro are about two-thirds of those of the Whites. About one-fifth of the Negroes are equal or superior to the average of the Whites, while three-fourths of the Whites are equal or superior to the average of the Negroes.

2. In both races the girls are superior to the boys, but there

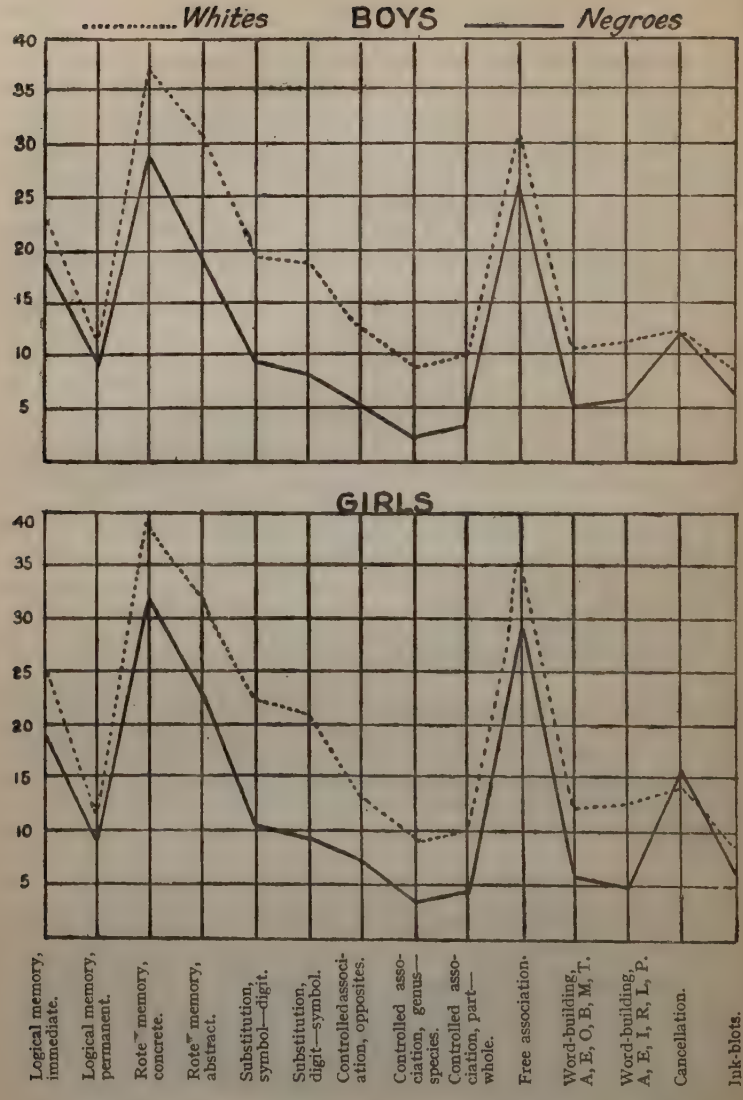

FIG. 12.—Showing comparative scores of Whites and Negroes in tests of mental ability (after Pyle).

is greater difference between Negro boys and girls than there is between White boys and girls.

3. With increasing age there is a tendency for the difference between Whites and Negroes to become less.

4. If the Negro children are separated into two groups according to social position, it is found that Negro boys of the better social class have about four-fifths of the ability of White boys, and Negro girls of the better social class have an ability which is three-fourths that of the White girls.

5. The superiority of the Negroes of the better social class may be due to their superior environment and conditions of life, or to the fact that they have White blood in them.

In 1915 Louise F. Perring endeavoured to find out how the Negro compared with the White child in taking up the White child's course of study.[1] The study was made in a school in Philadelphia where the Negroes form about 40 per cent. of the school population. The Negro children are not segregated, but are taught in the same classes and by the same teachers, use the same text-books, and are subject to the same supervision and discipline as the other children. Miss Perring used as the basis for her comparisons (*a*) the percentage of retardation of each race, (*b*) the extent of the retardation. The number of children studied was 417 Whites and 175 Negroes. Of the Whites 77 boys and 77 girls were in the Grammar Grades (our Standards IV.–VII.), and 143 boys and 120 girls in the Primary Grades (our Standards I.–III.). Of the Negroes 17 boys and 28 girls were in the Grammar Grades, and 53 boys and 77 girls in the Primary Grades. The percentages of retardation were as follows:—

	Boys.		Girls.		Totals.	
	Grammar.	Primary.	Grammar.	Primary.	Grammar.	Primary.
White . .	37·6	32·8	29·8	29·1	33·7	31·1
Negro . .	52·9	34·5	37·1	59·7	55·5	59·2

[1] Study reported in the *Psychological Clinic*, May 1915.

The extent of the retardation was as follows :—

Extent of retardation.	Boys.				Girls.				Totals.			
	Grammar.		Primary.		Grammar.		Primary.		Grammar.		Primary.	
	White.	Negro.	White.	Negro.	White.	Negro.	White.	Negro.	White.	Negro.	White.	Negro.
Retarded 1 year .	22	3	25	13	17	7	20	18	39	10	45	31
,, 2 years .	4	6	13	9	6	5	8	15	10	11	21	24
,, 3 ,, .	2	..	7	8	..	3	7	7	2	3	14	15
,, 4 ,, .	1	..	1	0	..	1	..	3	1	1	1	3
,, 5 ,, .	..	..	..	0	..	..	..	2	..	..	1	2
,, 6 ,, .	..	..	..	1	..	..	..	0	..	..	..	1
,, 7 ,, .	..	..	..	..	..	..	..	1	..	..	..	..

Miss Perring shows that the non-promotion of the Negroes is not due to poorer physical condition, by publishing figures from the medical record of these pupils. The average number of defects per pupil was ·54 and ·69 in the case of the Grammar and Primary Grade White pupils, and only ·51 and ·40 in the case of the Negro pupils. On an average the Negro pupils were ·6 and ·7 years older than the Whites in the Grammar and Primary Grades respectively. Miss Perring's conclusion is that we are justified in saying that the Negro boy or girl is not getting what he ought to get in our schools, arranged as they are on a basis of European tradition. Whether the Negro has or has not a less keen intellect than the Caucasian is beside the point. His mind is evidently not like the mind of those with whom he is associated in the present investigation, which was as fair to him as possible. If we are going to give the Negro eight years of education in not over ten years, it must be a different sort of education from that which we try to instil into the minds of White children. To be sure, we only measurably succeed with the latter, and in so far as we fail our method and our materials are probably wrong ; but they are probably twice as far wrong when we attempt to force them upon the Negro.

Section 3.—A Study of School Children of Different Races in South Africa

In 1915 and 1916 the writer applied Professor Pyle's tests to 328 European, 176 Indian, and 281 Native children in Government and Government-aided schools in Natal.[1] The children consisted of both boys and girls, and were selected at random. The following tests were used :—

1. *Logical Memory.*—The object of this test is to determine the child's immediate memory for *ideas.* Whipple's story " The Marble Statue " was used. The piece was read slowly and distinctly to the pupils, who were then required to reproduce as much as they could remember. The time of reproduction was not limited, except that when each child had written all that he or she could recall, the papers were taken up. One point was given for each idea correctly reproduced.

2. *Rote Memory, Concrete.*—The object of this test is to determine the immediate memory of the pupil for unrelated impressions. Six groups of concrete words containing 3, 4, 5, 6, 7, and 8 words respectively (*e.g.* cat, tree, coat, mule, bird, cart, glass, etc.) were read to the pupils, group by group, and the children were required to reproduce them on paper.[2] A word remembered at all counts one point ; if in its proper place, two points. The possible score is 66 points.

3. *Rote Memory, Abstract.*—The same as the above, except that the words represent abstract ideas (*e.g.*, good, black, fast, clean, tall, round, hot, etc.).[2]

4. *Substitution, Symbol Digit.*—This is a test of quickness of learning, and represents the speed with which a person can build up new associations. Each pupil was supplied with a sheet containing forty numbers of five digits each. At the top of the sheet is a key giving a symbol (*e.g.* $\triangle \times =$) for each digit, and the pupils are required to substitute symbols for digits. The time allowed was eight minutes for Standards up to Standard III. inclusive, and five minutes for Standards IV. and over. The scores are reduced to the number of substitutions made per minute.

5. *Substitution, Digit Symbol.*—A similar test to No. 4, except

[1] Pyle, W. H., *The Examination of School Children,* 1913, New York, The Macmillan Co.

[2] The words chosen were such as would be familiar to all pupils.

that the child was given the symbols and required to substitute the equivalent digits. The symbols are different from those in test 4.

6. *Word-building with the Letters a, e, o, b, m, t.*—This is a test of ingenuity, involving memory, attention, and association. The pupil is required to build as many real English words as he can in five minutes, with these letters only. The words need not contain all the letters.

7. *Word-building with the Letters a, e, i, r, l, p.*—A similar test to No. 6.

8. *Free Association.*—This test determines the rapidity of flow of the pupil's ideas, when no limitation is put upon the flow. The children were given the word "dog," and instructed to write down as fast as possible all the other words which came into their minds. The time allowed was three minutes.

9. *Controlled Association, Opposites.*—The object of the association tests is to ascertain the extent of the flow of ideas when subjected to certain limitations. The processes involved are similar to those involved in solving a real life problem, where our thoughts are controlled by limiting factors. The opposites test consisted of twenty words (north, out, black, etc.), to each of which the pupils were to write the word containing an opposite idea. The time limits were sixty seconds for pupils in Standards I.–III., and forty-five seconds for pupils in Standards IV. and over. The scores are reduced to speed per minute.

10. *Controlled Association, Genus, Species.*—This test is similar to No. 9, except that the twenty words represent class names (*e.g.* mountain, city, weed), and the pupils were required to name an example or species under each class. Time limit and method of scoring as in test No. 9.

11. *Controlled Association, Part, Whole.*—Each of the twenty words represented a whole (*e.g.* window, leaf, pillow), and the pupils were required to write down a word which named a part of it. Time limits and method of scoring as in test No. 9.

12. *The Cancellation Test.*—The pupils were required to cancel the *a*'s in a printed sheet containing all the letters of the alphabet, placed together in no definite order. The score is the number of *a*'s marked per minute. The time limits were two minutes in Standards I.–III., and ninety seconds in

Standards IV. and over, but the scores were reduced to the number of *a*'s marked per minute. This test determines quickness of perception, discrimination, and quickness of reaction.

The results in average scores for each age-group are as follows :—

TABLE No. 24

SHOWING THE AVERAGE SCORES OF EUROPEAN, INDIAN, AND NATIVE PUPILS IN CERTAIN TESTS

Ages . .	..	9.	10.	11.	12.	13.	14.	15.	16.	17.	18.	Aver. age.
Number of cases.	European .	30	41	33	33	36	33	30	44	31	17	..
	Indian .	18	26	21	24	22	21	25	15	2	2	..
	Native .	8	32	23	29	24	39	29	34	33	30	..
Logical memory.	European .	28·1	30·6	36·3	37·0	37·0	43·0	42·7	40·9	42·9	38·7	37·7
	A.D. . .	*5·0*	*5·9*	*5·5*	*5·0*	*5·2*	*4·3*	*4·1*	*4·0*	*4·5*	*5·0*	..
	Indian .	17·1	18·3	21·3	17·0	24·6	26·9	31·2	27·2	39·0	32·0	25·5
	A.D. . .	*7·8*	*9·2*	*10·1*	*8·3*	*8·3*	*9·0*	*8·4*	*10·2*	*2·0*	*3·0*	..
	Native .	10·2	8·2	13·5	9·0	19·9	21·5	28·8	35·9	39·8	37·2	22·2
	A.D. . .	*3·1*	*3·6*	*7·1*	*3·9*	*9·1*	*7·8*	*8·2*	*5·7*	*7·7*	*6·0*	..
Rote memory, concrete.	European .	35·9	42·4	47·5	47·2	49·9	53·4	56·1	55·3	51·7	53·1	49·2
	A.D. . .	*4·2*	*6·2*	*4·3*	*4·6*	*5·4*	*5·1*	*7·0*	*6·3*	*3·6*	*7·8*	..
	Indian .	32·3	34·7	35·1	33·9	41·3	39·9	43·7	42·5	44·5	44·0	39·3
	A.D. . .	*6·1*	*6·5*	*5·1*	*5·4*	*4·9*	*6·0*	*4·4*	*4·4*	*1·5*	*5·0*	..
	Native .	25·0	21·5	28·5	24·5	33·7	37·2	42·2	45·1	45·2	47·4	35·0
	A.D. . .	*7·2*	*4·7*	*7·4*	*5·2*	*8·3*	*5·8*	*5·2*	*4·9*	*4·7*	*3·7*	..
Rote memory, abstract.	European .	35·0	37·9	43·1	44·3	45·2	52·7	57·4	54·2	52·5	54·7	47·7
	A.D. . .	*5·4*	*6·3*	*5·1*	*4·1*	*5·0*	*5·1*	*7·3*	*8·1*	*3·7*	*8·4*	..
	Indian .	30·6	32·0	31·9	32·6	37·5	40·5	41·1	43·6	44·5	38·5	37·3
	A.D. . .	*7·3*	*6·6*	*6·9*	*5·6*	*5·7*	*6·9*	*6·9*	*9·6*	*2·5*	*5·6*	..
	Native .	20·0	19·4	26·7	23·5	31·7	34·8	35·0	45·7	45·1	37·5	31·8
	A.D. . .	*6·0*	*6·1*	*7·4*	*6·8*	*8·0*	*6·1*	*7·0*	*5·1*	*4·9*	*10·4*	..
Substitution, symbol—digit.	European .	23·4	20·0	18·5	17·6	21·4	27·2	29·3	27·1	28·3	25·6	23·8
	A.D. . .	*9·1*	*6·7*	*4·4*	*3·3*	*4·1*	*3·8*	*6·1*	*4·5*	*3·3*	*5·0*	..
	Indian .	3·0	10·2	14·1	11·8	17·8	18·3	19·2	23·5	13·9	17·4	14·9
	A.D. . .	*5·7*	*4·9*	*5·5*	*5·2*	*4·8*	*3·7*	*2·8*	*4·5*	*0·1*	..	..
	Native .	5·5	4·7	7·3	5·6	11·9	14·8	15·1	19·8	20·1	22·1	14·9
	A.D. . .	*1·9*	*2·3*	*4·6*	*3·5*	*5·1*	*4·7*	*4·5*	*5·0*	*3·1*	*5·6*	..
Substitution, digit—symbol.	European .	14·4	19·2	18·0	19·0	23·4	30·2	29·8	30·1	29·2	28·8	24·2
	A.D. . .	*4·3*	*4·2*	*2·9*	*3·0*	*4·0*	*4·6*	*4·1*	*5·0*	*3·6*	*5·2*	..
	Indian .	9·3	11·8	14·6	12·2	16·2	20·0	21·3	24·8	19·5	19·7	16·9
	A.D. . .	*5·3*	*3·8*	*4·4*	*4·5*	*4·2*	*3·1*	*4·4*	*4·5*	*0·1*	*0·3*	..
	Native .	3·1	4·0	4·1	3·5	8·9	10·5	15·8	20·0	19·1	19·2	10·8
	A.D. . .	*1·1*	*2·1*	*3·1*	*2·1*	*4·6*	*4·7*	*4·1*	*4·1*	*3·1*	*5·1*	..
Word-building, A, E, O, B, M T.	European .	9·3	8·7	11·1	10·8	11·5	13·6	13·4	13·3	16·2	15·0	12·2
	A.D. . .	*2·7*	*2·3*	*2·5*	*2·2*	*4·2*	*2·5*	*3·3*	*3·1*	*2·8*	*2·7*	..
	Native .	6·2	8·6	8·2	7·7	10·0	13·1	12·0	14·5	14·0	17·0	11·1
	A.D. . .	*2·8*	*2·8*	*3·1*	*2·3*	*3·0*	*6·6*	*6·8*	*2·3*	*1·0*	*1·0*	..
	Indian .	4·5	2·4	3·2	3·0	4·6	6·1	8·6	10·5	11·1	11·2	5·5
	A.D. . .	*1·3*	*1·0*	*1·6*	*1·3*	*1·8*	*2·5*	*3·6*	*2·6*	*2·8*	*3·7*	..

TABLE No. 24—*continued*

Ages . . .	..	9.	10.	11.	12.	13.	14.	15.	16.	17.	18.	Average.
Number of cases.	European .	30	14	33	33	36	33	30	44	31	17	..
	Indian .	18	26	21	24	22	21	25	15	2	2	..
	Native .	8	32	23	29	24	39	39	34	33	30	..
Word - building, A, E, I, R, L, P.	European .	6·6	7·7	10·8	10·5	10·8	16·2	15·6	15·1	22·2	16·5	13·2
	A.D. . .	*1·5*	*2·4*	*3·0*	*2·8*	*2·5*	*3·2*	*3·9*	*3·4*	*4·5*	*3·6*	..
	Indian .	6·0	7·5	7·1	6·2	9·9	10·8	12·0	12·2	13·5	12·5	9·8
	A.D. . .	*3·1*	*3·1*	*3·1*	*2·1*	*2·8*	*4·5*	*4·0*	*3·1*	*0·5*	*1·5*	..
	Native .	2·5	1·5	3·0	2·9	3·3	5·6	7·8	10·8	12·5	13·8	6·4
	A.D. . .	*0·7*	*0·6*	*1·2*	*1·3*	*1·5*	*2·1*	*3·1*	*2·7*	*3·6*	*3·4*	..
Free association.	European .	23·6	28·3	28·6	37·8	43·4	46·2	54·3	50·1	44·1	49·2	40·6
	A.D. . .	*5·4*	*6·1*	*5·2*	*7·0*	*6·8*	*11·3*	*8·5*	*16·0*	*7·9*	*22·0*	..
	Indian .	25·4	28·1	29·8	29·9	36·8	44·8	44·8	46·7	57·5	55·5	39·9
	A.D. . .	*8·8*	*6·3*	*8·7*	*7·6*	*8·2*	*9·6*	*10·2*	*1·3*	*2·5*	*16·5*	..
	Native .	20·0	18·8	20·3	22·1	29·4	31·7	34·6	35·1	35·0	34·6	28·2
	A.D. . .	*4·8*	*7·3*	*5·4*	*8·5*	*8·6*	*7·8*	*4·9*	*9·1*	*12·9*	*7·6*	..
Controlled association, opposites.	European .	8·6	6·4	9·5	10·6	12·4	19·0	20·2	20·9	21·5	21·3	15·0
	A.D. . .	*2·3*	*4·4*	*1·6*	*1·7*	*3·7*	*3·2*	*3·4*	*4·1*	*2·6*	*4·1*	..
	Indian .	3·9	4·0	4·0	4·0	5·5	6·9	7·3	11·6	12·0	12·0	7·1
	A.D. . .	*2·1*	*2·2*	*2·3*	*2·1*	*2·5*	*3·2*	*3·3*	*2·9*	*3·0*	*5·0*	..
	Native .	0·8	1·3	2·0	1·7	4·5	5·8	8·6	9·9	9·9	12·1	5·7
	A.D. . .	*0·2*	*0·5*	*1·0*	*0·7*	*2·4*	*2·0*	*2·2*	*2·0*	*6·1*	*3·2*	..
Controlled association, genus—species.	European .	2·6	2·0	3·8	5·1	6·6	12·8	12·3	11·5	11·0	12·2	8·0
	A.D. . .	*1·3*	*1·1*	*2·2*	*2·7*	*4·0*	*3·5*	*3·0*	*4·7*	*2·5*	*5·1*	..
	Indian .	2·4	2·7	4·0	3·4	5·6	7·6	8·5	10·1	12·5	12·5	6·9
	A.D. . .	*1·1*	*1·3*	*2·7*	*2·1*	*2·5*	*3·0*	*2·3*	*2·8*	*0·5*	*3·5*	..
	Native .	0·8	0·8	2·4	1·5	3·5	4·8	7·6	9·7	7·9	10·6	5·0
	A.D. . .	*0·1*	*0·1*	*1·3*	*0·6*	*2·1*	*2·4*	*3·2*	*3·4*	*3·1*	*2·9*	..
Controlled association, part—whole.	European .	7·6	5·4	7·7	8·4	10·1	11·3	10·1	8·3	8·0	10·7	8·8
	A.D. . .	*2·6*	*1·9*	*1·7*	*2·3*	*3·0*	*2·6*	*2·9*	*6·1*	*5·2*	*2·6*	..
	Indian .	3·5	3·8	3·8	2·9	5·9	6·0	6·2	7·2	7·5	7·5	5·4
	A.D. . .	*2·1*	*2·0*	*1·9*	*1·5*	*1·9*	*2·5*	*2·1*	*2·1*	*0·5*	*1·5*	..
	Native .	1·0	1·6	2·2	2·0	3·0	3·4	4·4	5·7	6·2	6·1	3·6
	A.D. . .	*0·5*	*0·7*	*0·7*	*1·5*	*1·3*	*1·4*	*1·6*	*1·7*	*1·9*	*1·6*	..
Cancellation.	European .	8·3	11·0	12·9	14·9	16·8	18·0	17·7	21·0	20·5	21·5	16·3
	A.D. . .	*2·0*	*2·0*	*2·0*	*2·1*	*3·2*	*3·1*	*4·0*	*4·0*	*3·5*	*4·6*	..
	Indian .	11·2	9·3	9·7	8·4	12·8	11·6	13·3	16·2	14·2	16·5	12·3
	A.D. . .	*3·6*	*3·1*	*3·8*	*3·2*	*4·4*	*4·2*	*3·9*	*3·5*	*1·2*	*1·5*	..
	Native .	10·9	9·9	10·7	12·1	15·7	15·6	14·9	20·1	18·8	20·4	13·9
	A.D. . .	*2·1*	*1·9*	*2·1*	*2·8*	*3·9*	*2·5*	*4·3*	*4·3*	*4·2*	*3·9*	..

Note.—The A.D. or Average Deviation is the arithmetical mean of the separate deviations of a series of measurements from their mean.

Any conclusions to be drawn from these results should be considered in the light of the following facts :—

(*a*) For reasons already stated the ages of the Native and Indian pupils are often approximations only.

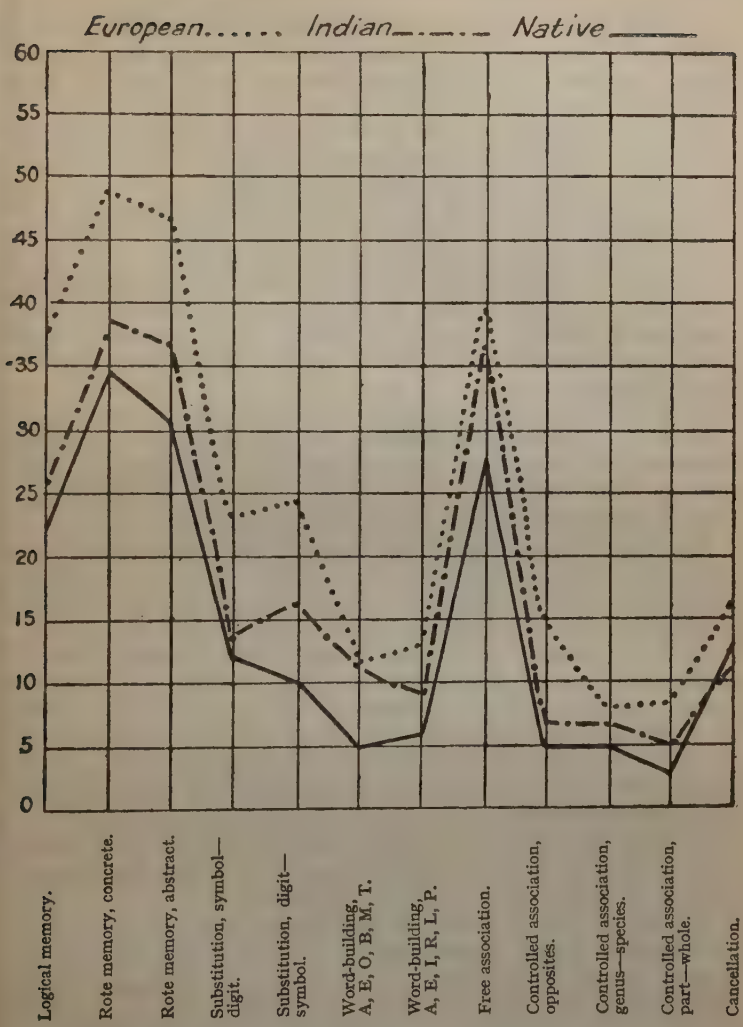

FIG. 13.—Showing the average scores of 328 European, 176 Indian, and 281 Native School children in certain mental tests.

(*b*) The tests in logical memory and in controlled associations were more difficult for the younger Native and Indian pupils, because of their comparative unfamiliarity with the English language.

(*c*) In three instances, viz. Native pupils of nine years of age and Indian pupils of seventeen and eighteen, the scores are unreliable because of the fewness of the cases.

With these reservations we may deduce the following general conclusions :—

1. Native school pupils of all ages are less efficient in all the mental processes involved in these tests than European and Indian pupils. Roughly speaking, they are only 50 per cent. as efficient as the Europeans, and 75 per cent. as efficient as the Indians.

2. The Native pupils are very much *slower* in their thinking than the Europeans and Indians. In this respect the results support the conclusions derived from a consideration of the tests in arithmetic (see *ante*, p. 190), and are in agreement with the experience of teachers of Native children.

3. The alleged superiority of the Native in rote memory is not supported by these tests, although it is certain mere memorising of facts plays a more prominent part in Native schools than it does in European and Indian schools.

4. In these tests the scores of the Native pupils of twelve years of age are in all cases less than those of Native pupils of eleven years of age. This may be due to the onset of the pubertal period, which is generally considered as from twelve to fourteen years of age in the case of Natives. If so, the rapid recovery at thirteen years of age and the continual increase of efficiency up to seventeen should be noticed.

5. The inferiority of the Native to the Indian pupils, whose mother tongue also is not English, would point to an inferiority deeper than that of mere language ability.

6. The results of these tests are in general accord with those of Professor Pyle in his experiments with American Negro pupils, though the superiority of the Europeans is more marked than that of the Whites in the United States.

Our tentative judgment would therefore be that the Native pupil is at present distinctly inferior to the European and

Indian in those mental qualities involved in school work, but that the inferiority is not so great as has been commonly believed. A common course of study for Europeans and Natives is unsound on psychological as well as social and economical grounds.

Section 4.—**Sex Differences**

The following table gives the scores of pupils by sexes. In the case of the Indian pupils no girls were tested, since it is not customary for Indian girls to attend school.

TABLE No. 25

Age.	Race.	Sex.	Logicmemory.	Rote memory, concrete.	Rote memory, abstract.	Symbol—digit.	Digit—symbol.	Word-building.	Word-building.	Free association.	Opposites.	Genus—species.	Part—whole.	Cancellation.
Age 18.	European.	Boys	No	cas	es ta	ken.								
	,,	Girls	38·7	53·1	54·7	25·6	28·8	15·0	16·5	49·2	21·3	12·2	10·7	21·5
	Indian.	Boys	32·0	44·0	38·5	17·4	19·7	17·0	12·5	55·5	12·0	12·5	7·5	12·5
	Native.	Boys	35·5	49·2	47·1	19·6	12·2	11·0	12·6	32·4	11·2	9·7	6·2	19·3
	,,	Girls	38·2	46·1	47·8	24·0	21·5	13·7	14·7	36·2	12·8	11·2	6·1	21·1
Age 17.	European.	Boys	46·5	53·5	31·5	26·2	35·2	9·5	14·5	46·0	22·0	9·9	7·5	14·0
	,,	Girls	42·6	51·3	52·8	28·4	28·8	16·6	16·4	43·8	21·4	11·5	8·0	21·0
	Indian.	Boys	39·0	44·5	44·5	13·9	19·5	14·0	13·5	57·5	12·0	12·5	7·5	14·2
	Native.	Boys	39·4	44·4	44·2	19·1	18·3	10·3	11·1	33·9	8·1	6·2	6·1	17·9
	,,	Girls	40·6	47·1	47·3	22·4	20·9	13·2	15·8	37·4	13·9	11·9	6·5	21·0
Age 16.	European.	Boys	46·0	58·6	53·0	29·0	33·7	14·6	16·8	40·7	21·0	11·4	10·6	18·5
	,,	Girls	39·6	54·2	54·3	26·5	28·7	13·0	14·6	52·2	20·9	11·4	7·6	21·5
	Indian.	Boys	27·2	42·5	43·6	23·5	24·8	14·5	12·2	46·7	11·6	10·1	7·2	16·2
	Native.	Boys	37·4	45·8	45·5	22·1	20·1	10·8	10·2	31·7	9·2	8·3	6·0	17·6
	,,	Girls	34·1	44·3	46·0	21·6	19·9	10·5	11·5	38·7	10·7	11·1	5·3	22·8
Age 15.	European.	Boys	49·5	55·5	56·3	30·6	33·2	15·0	18·5	49·3	23·2	13·7	14·2	17·1
	,,	Girls	40·3	55·8	58·2	28·2	27·1	12·2	13·3	58·1	18·0	11·2	7·0	18·1
	Indian.	Boys	31·2	43·7	41·1	19·2	21·3	12·0	12·0	44·8	7·5	8·5	6·2	13·3
	Native.	Boys	23·4	42·0	38·3	17·7	15·5	8·3	6·7	31·8	7·6	6·0	4·7	17·6
	,,	Girls	29·6	42·7	38·7	20·5	16·4	9·2	10·1	39·8	10·5	10·7	3·8	19·7
Age 14.	European.	Boys	42·4	54·3	52·3	28·4	32·6	12·4	15·0	44·6	22·8	13·7	14·3	16·3
		Girls	43·5	53·4	53·0	26·4	28·6	14·3	15·5	47·3	16·5	11·8	9·4	18·7
	Indian.	Boys	26·9	39·9	40·5	18·3	20·0	13·1	10·8	44·8	6·9	7·6	6·0	11·6
	Native.	Boys	25·1	39·5	37·5	16·6	12·2	6·7	6·3	31·1	5·8	5·8	4·0	15·4
	,,	Girls	17·1	34·2	31·4	12·9	8·2	5·4	4·7	32·5	5·6	3·6	2·7	15·8
Age 13.	European.	Boys	33·0	52·0	44·5	21·1	21·2	13·0	11·3	42·3	12·0	6·2	10·7	16·6
	,,	Girls	39·0	48·9	45·5	22·3	24·4	10·7	10·5	43·8	12·8	6·5	9·6	16·9
	Indian.	Boys	24·6	41·3	37·5	17·8	16·1	10·0	9·9	36·8	5·5	5·6	5·9	12·8
	Native	Boys	16·6	30·9	28·6	10·9	8·3	4·3	2·9	27·8	3·8	3·4	2·3	14·2
	,,	Girls	9·3	24·0	25·0	8·5	5·8	3·7	3·0	16·0	3·7	1·5	3·2	12·0

TABLE No. 25—*continued*

Age.	Race.	Sex.	Logic memory.	Rote memory, concrete.	Rote memory, abstract.	Symbol—digit.	Digit—symbol.	Word-building.	Word-building.	Free association.	Opposites.	Genus—species.	Part—whole.	Cancellation.
Age 12.	European.	Boys	36·0	49·6	47·0	15·7	16·5	10·9	11·8	36·6	11·0	5·3	9·6	14·0
	,,	Girls	37·6	45·7	42·9	19·1	20·5	10·7	9·6	38·5	10·2	4·9	7·5	15·4
	Indian.	Boys	17·0	33·9	32·6	11·8	12·2	7·7	6·2	29·9	4·0	3·4	2·9	8·4
	Native.	Boys	11·3	24·0	24·1	7·3	5·0	4·0	3·7	25·2	1·8	1·7	1·7	18·5
	,,	Girls	7·6	23·5	22·1	4·1	2·1	2·2	1·8	19·3	1·6	1·1	2·3	6·2
Age 11.	European.	Boys	34·8	47·8	42·5	18·4	17·8	11·6	11·6	36·6	9·8	2·9	8·1	11·7
	,,	Girls	37·7	47·4	43·6	18·6	18·2	10·7	9·3	39·4	9·3	4·2	7·4	13·6
	Indian.	Boys	21·3	35·1	31·9	14·1	14·6	8·2	7·1	29·8	4·0	4·0	3·8	9·7
	Native.	Boys	7·1	22·1	20·7	4·9	1·8	1·4	1·3	14·6	1·4	2·3	1·6	10·0
	,,	Girls	19·2	31·1	29·1	12·7	9·2	6·0	5·0	23·2	2·4	2·4	2·8	12·0
Age 10.	European.	Boys	30·2	45·4	38·7	21·8	20·5	9·6	8·5	25·9	6·7	2·2	6·6	11·1
	,,	Girls	30·6	39·6	37·0	18·6	18·9	7·8	6·9	30·6	6·7	2·1	5·3	10·8
	Indian.	Boys	18·3	34·7	32·0	10·2	11·8	8·6	7·5	28·1	4·0	2·7	3·8	9·3
	Native.	Boys	6·5	17·4	14·0	3·4	3·8	1·4	1·2	12·4	1·0	0·8	1·5	8·5
	,,	Girls	7·6	19·3	21·2	5·6	4·2	2·6	1·6	18·3	1·3	0·7	1·6	11·5
Age 9.	European.	Boys	29·0	36·5	37·6	25·5	17·6	9·5	7·6	21·0	9·3	2·4	8·8	8·5
	,,	Girls	27·0	34·5	32·0	20·1	6·8	9·1	5·5	26·5	7·7	3·0	6·2	8·1
	Indian.	Boys	17·1	32·3	30·6	8·8	9·2	6·2	6·0	25·4	3·9	2·4	3·5	11·2
	Native.	Boys	4·4	17·0	11·6	5·0	2·8	4·0	1·6	14·8	1·0	0·8	1·0	10·2
	,,	Girls	10·0	21·0	20·0	6·3	3·4	2·0	1·0	16·0	0·3	0·6	1·0	10·5

An analysis of the foregoing table shows that in the 108 tests in which European boys and girls were compared, the boys were superior in 62 and the girls in 44; whereas in the 120 tests in which the Native pupils were compared, the boys were more efficient in 44 and the girls in 75 cases. In the case of the Native pupils, the girls of nine, ten, eleven, fifteen, sixteen, seventeen, and eighteen are markedly superior to the boys, but at the ages twelve, thirteen, and fourteen the boys are very much better than the girls in the mental qualities underlying these tests.

Although it is unsafe to dogmatise, it seems hard to resist the tentative inference that at the pubertal period (twelve to fourteen), the Native boys are mentally more efficient than the girls, but that after that period the boys lose interest in their school studies and are surpassed by the more docile girls. These sex differences, which are supported by the experience of missionaries, would point to a more meaningful and therefore more interesting course of study for adolescent Native boys.

PART II. THE THEORY OF THE ARREST OF MENTAL DEVELOPMENT IN THE NATIVE

Section 1.—**The Theory Stated**

We have now to endeavour to ascertain if the intellectual processes develop in the Native child much as they do in the European, and if that development is a continuous process, the mental power becoming stronger as the child's experiences increase. In attempting to enumerate an order of development, it must not be assumed that the processes can be separated from one another by definite intervals of time. Nature does not work in such a simple fashion, and the stages of development merge into one another; but it is generally accepted that at certain periods of the child's life certain intellectual processes are more dominant than others. The earliest process is undoubtedly sensation, and the last, reasoning and judgment. The order of development of the others is roughly sensation, perception, memory, imagination, conception, judgment, and reasoning. In the case of the European, we educate him at first through his senses, while with the adolescent we rely chiefly upon his reason. As we grow older we cease to rely upon sensation, and more and more on judgment and reasoning, so that in adult life we tend to rely almost entirely upon reason.

In the case of the Bantu people, the weakness of the higher mental powers, compared with the strength of the earlier processes of sensation and memory, coupled with a lessening of these earlier powers more noticeable than in the case of Whites, has led to the generally accepted hypothesis that there is a marked arrest in the mental development in the Negro. This arrest, occurring for the most part in the early stages of adolescence, has induced the further hypothesis that the arrest takes place at, or shortly after, the pubertal period. The wide extent of this belief among colonials and others who have had dealings with the Negro peoples, and the necessity for taking cognisance of it, if it be true, in any schemes of education, warrant us in dealing with the subject at some length.

The questions, then, confronting us are:

1. Is this alleged arrest of development a fact?

2. If so, is it peculiar to the Bantu people, or is it shared by children of other races ?

3. If it is so, what are the causes ?

4. Are they permanent or removable ? and

5. What effect would the fact have on our system of Native education ?

Section 2.—Evidence in Support of the Theory of Arrested Development

That arrested mental development occurs among individual Natives, just as it does among individual Europeans, will be generally conceded; but there are many who hold that mental arrest is characteristic of the Negro peoples. Among those who maintain that there is a more or less clearly marked arrest we find ethnologists, experienced observers of the Natives, travellers, educators, and the general public.[1]

1. *Ethnologists* —" The Negro children were sharp, intelligent, full of vivacity, but on approaching the adult period a gradual change set in. The intellect seemed to be clouded, animation giving place to lethargy, brightness yielding to indolence." [2]

2. *Experienced Observers.*—" Deprived of all extraneous aid, a Bantu child is able to devise means for supporting life at a much earlier age than a European child. But while the European youth is still developing his powers, the Bantu youth, in most instances, is found unable to make further progress. His intellect has become sluggish, and he exhibits a decided repugnance, if not an incapacity, to learn anything more. The growth of his mind, which at first promised so much, has ceased just at that stage when the mind of the European began to display the greatest vigour." [3]

3. *Travellers.*—" Tiyo Soga [a famous Native missionary and teacher] was taken to Scotland, and was shielded from kraal influence until long after puberty. He continued to develop in mental vigour long after that period, and did not

[1] Evidence from South Africa is used wherever available.

[2] Manetta, quoted by Joyce in *Encyclopædia Britannica*, eleventh edition, art. " Negro." Joyce and Keene support this view.

[3] Dr Theal, late Historiographer-Royal of the Cape Colony, in *History and Ethnography of South Africa before 1795*, vol. i. p. 170.

dwindle in capacity as do nearly nine-tenths of the Kafirs." [1] "The (Native) children are smart and intelligent. . . . But just when we hope to produce a good result the mental development seems to become arrested, and the children return at puberty to the kraal and disappoint all our hopes." [2]

4. *Educators.* — "With regard to such [clever] Native students there is a considerable body of testimony to show that quite a large proportion ultimately reach a stage at which they seem to be unable to make any further advance. To all appearances their faculties become dulled, and a state of mental apathy ensues, which makes it unprofitable for them to remain at school." [3]

A number of teachers in Native schools have expressed their opinion to the writer that while it is a pleasure to teach the young Native child, there is no more dispiriting work than to have to prepare the very willing but distinctly dull-witted adolescent for Departmental examinations.

5. *General Public.*—Many employers of Native labour, particularly the housewives who employ Natives of varying ages, contrast the quickness and ability to learn new things

[1] Dudley Kidd, a much-travelled and experienced missionary, in *Kafir Socialism*, p. 237.

[2] *Ibid.*, p. 176. Notice Mr Kidd's inconsistency. From the first extract we would infer that it was the kraal influence which was responsible for the alleged arrested development, but from the second we see the arrest takes place *before* the Native returns to his kraal.

[3] Mr E. B. Sargant, late educational adviser to the High Commissioner of South Africa, in *Report on Native Education in South Africa*, vol. iii. p. 60. Sir Thomas Muir, Superintendent-General of Education in Cape Province, in giving evidence before the Cape Select Committee on Native Education, said: "If you compare a White boy and a Coloured boy from the ages of twelve onwards you will find that a White boy goes on growing mentally, whereas a Coloured boy seems for a while almost to come to a stop."

Dr Philips, Superintendent of Schools in Birmingham, Ala., U.S.A., holds the same view: "The Negro child prior to the age of puberty may learn as well as the White child, and in so far as he exercises the physical senses, the motor powers, the memory, the imaginary power, and the faculty of imitation, may even excel. But after that, arrested development prevents the fulfilment of early promise, and the incapacity to exercise effectively the reflective, the reasoning, and the executive powers is everywhere in evidence." (*Journal of Southern Educational Association*, 1908.) The speaker reiterated his views at the 1911 meeting.

of the Native "umfaan" with the slowness and stupidity (from their point of view) of the "Kafir boy" of from seventeen to twenty-five.

Section 3.—Evidence in Rebuttal of the Theory of Arrested Development

In opposition to the views expressed above, we have much evidence of a similar nature to the effect that arrested mental development is not a peculiar characteristic of the Natives.

In 1914 the writer sent a questionnaire to forty-eight experienced missionary teachers and superintendents throughout South Africa, which, *inter alia*, asked for an expression of their experience in the matter of the theory. The thirty-two replies received may be classified as follows:—

Eight believed that it was characteristic of the Native for an arrest of development to take place at about the age of puberty.

Seven had noticed the arrest in some cases.

Nine were of opinion that arrested development was no more noticeable in the case of Natives than it was in the case of Europeans.

Eight were emphatic in declaring that no arrest of development took place.

A few of the replies are quoted to illustrate the different views held.[1]

> (*a*) "There does seem to be an arrest of development at the age you mention. A large number of girls become heavy and inert, and seem unable to make the necessary effort to improve themselves mentally. Amongst those who persist beyond this stage 'mental saturation' seems to take place about the age of twenty-one, for after that age very few girls are able to learn anything."
>
> (*b*) "A few, at varying ages, give evidence of such mental saturation that they are unable to proceed further. Proof: repeated failure to pass certain examinations. As a rule they are good students, though slower than

[1] The names of the writers are not published, but the replies have been placed on file at the Education Office, Durban, where they may be referred to.

Europeans, because dealing with matters with which they have had little previous acquaintance."

(*c*) " It does not appear that there is sufficient evidence to support the statement. Something may be said for the contention that the typical Native and the typical peasant of Europe stand much on a par in respect to their power of general intelligence, and it is a question as to whether the percentage of pupils from among the school-going Natives going beyond the standards which fit the scholar as a wage-earner is not as large as that of other countries. It may be that we are looking for special reasons in the case of the Native, when the world view would help us to overcome many of our difficulties. The mass of pupils do not look beyond the requirements of the moment.

" In the Transvaal our scholars, beyond the school standards, come to us at the age of from fifteen to thirty, many of them after some years of house or mine work, and some of them after earning money for the school fees. About one-third of those entering the normal course are able to pass through and gain the certificate ; but the other two-thirds do well on the industrial side, and if we were able to offer a course which met the requirements of such pupils, the results would be very satisfactory.

" Our experience is that many, who failed to gain the technical qualification, in actual contact with life develop in such a way that they stand far above some of their own year who have easily passed the qualifying examinations."

(*d*) " As far as my observation goes—and this covers an experience of more than thirty years—I should be slow to suggest that there is an arrest of mental development at the age of puberty. If there is any arrest at all, it is due rather to the restricted and oppressed environment in which they live than to any physical cause. Given an enlarged environment—a wider sphere of activity—and mental development will continue. It is all a question of opportunity, as individual cases amply show. In no sense do I think their physical development differs from that of Europeans."

(*e*) " In my opinion and the opinion of my staff it is impossible to dogmatise on this subject, but there seem

no grounds for supposing that Natives differ from Europeans in this respect. Girls as well as boys develop mentally both before and after puberty at about the same rate, if they are well and scientifically taught. But there is no doubt that the Native with several generations of civilisation behind him is capable of more rapid mental development than the child of raw parents."

(*f*) "The alleged arrest of development is not a fact. Proofs: it is necessary to give names of South African Natives, some of whom continued their school until they were about thirty years of age. In fact, most Natives obtain their education after puberty. Dr W. B. Rubusana, J. L. Dube, Saul Msane, Pixley Seme, Dr Mahlangeni, M.D., F.R.C.S.L., Rev. James Tartsi, B.D., etc.; ladies, Miss Gabatshane, Mrs Maxeke, Miss Kakaza, and Mrs C. L. Dube;—all these have done creditable work in their classes abroad. There are hundreds of names I could quote you, but I believe these are sufficient. My eighteen years' experience as a teacher and student supports my proofs. Some of these men are between forty and sixty years of age, and yet their minds are still developing."

(*g*) "No, emphatically, no! I have been in Native work thirteen years, of which eight years have been spent at S——— Mission, at which I have had good opportunities of testing this oft-repeated assertion. In the reading of literature dealing with Native races, this was one of the so-called facts which attracted my early attention. I have been on the alert to discover instances in support of it, or otherwise. The conclusion I have reached is, that as a general statement it is false, although individual cases may be cited to the contrary.

"Our Normal Department is for girls only. The ages of the students entering upon the course range from fourteen to twenty years. In every case, without exception, the age of puberty has been reached."

(*h*) "There is, I think, a great deal of what one might call 'cant' written and spoken about Natives, and one of the doctrines of this cant is about Native boys and girls at the age of puberty. At the age of puberty, on general grounds, we should expect that pupils would show

increased mental activity and greater capacity for responsibility. Now, it is impressed upon us, as if it were an established fact, that the average Native at that age goes back—that that is the critical period of his development, and in the great majority of cases it is the point at which his advancement ceases. A recent writer has spoken upon this degeneration at puberty as the critical fact in Native educational work; in fact, I think he said it is the critical fact in the Native question. Now, this degeneration at puberty is not an established fact. Experienced men I have come in contact with do not recognise that there is this break in development at puberty. What does happen is that in European and Native schools—I am not aware in Native schools any more than in European schools—there is a small percentage of pupils who from that date do not make normal progress, but I do not think the number is any greater in Native schools than in European schools. What does occur in Native schools is this: When pupils—and this is a much more serious problem in the newer fields than in districts of the country which have been long under the influence of civilisation—begin school work at the age of ten or twelve they are liable to come to a dead-stop later on, and probably more so beginning later on; it is more marked with pupils beginning, in many cases, after puberty. In these new fields we have grown-up men and grown-up women coming for education. Now, what has repeatedly been the experience in regard to these is that when education has been pressed with these people grown beyond mere boyhood or girlhood there has been a liability to mental trouble; the pupils become saturated and incapable of mental effort, and in some cases a form of temporary insanity appears." [1]

The preponderance of evidence against the theory induced the Cape Select Committee on Native Education to report as follows:—

"Your Committee find that the belief in the inability of the Native to develop at a normal rate beyond a certain

[1] *Report of Cape Select Committee on Native Education*, 1908, sect. 2339. The witness referred the writer to this as the expression of his opinion.

stage is not supported by facts, and that any definite assertion as to the capacity or limits of the Native mind must at present be regarded as a deduction from insufficient evidence."

Section 4.—**The Evidence from Experiments**

So far the evidence for and against the theory is the result of empirical observation by more or less competent observers. The need for a more scientific criterion is apparent.

In 1915 and 1916 the writer tested a number of European, Indian, and Native pupils in schools in Natal in handwriting, composition, and the fundamentals in arithmetic.[1] The results were as follows :—

TABLE No. 26

Standard.	Median age.	Median scores.					
		Writing.	Composition.	Addition.	Subtraction.	Multiplication.	Division.
III. European	11·3	12·9	4·1	3·8	4·3	2·3	1·3
Indian	13·1	13·4	4·1	3·7	5·4	2·7	2·2
Native	13·1	12·2	2·8	1·8	3·2	1·2	0·8
IV. European	12·7	12·9	4·5	4·5	5·8	4·2	3·1
Indian	13·7	14·2	4·5	5·3	6·3	4·8	4·4
Native	15·2	13·4	3·2	2·8	4·8	2·5	2·4
V. European	13·2	13·8	5·3	5·7	6·9	6·2	5·8
Indian	14·1	13·8	5·2	5·3	8·0	4·9	5·6
Native	15·5	13·6	3·7	3·0	6·7	4·1	3·4
VI. European	14·1	13·9	5·4	7·0	7·8	7·8	8·5
Indian	15·2	14·3	5·1	6·7	10·3	8·7	8·7
Native	16·5	14·6	4·3	3·2	7·5	4·9	5·8

The progressive improvement in the work of European, Indian, and Native pupils will be noticed. So far as these Native pupils are concerned, it will be noticed that there is

[1] See *ante*, p. 177 *et seq.*

no marked arrest. If it is objected that the Native pupils are a selected group in so far as they represent the survival of the fittest, the same objection must be urged against the European children, for in a recent study it has been shown that in the year 1914, of the 213 boys who left the Government elementary schools of Durban, 69, or 32 per cent., left before reaching Standard V., and 164, or 77 per cent., left before reaching Standard VI.[1]

A more serious objection against the use of these figures would be that the majority of the Native pupils have already reached the age of puberty, so that these results only show that there is no evidence of mental arrest in post-pubescent Native pupils. We have therefore to discover if the pre-pubescent pupils show any marked superiority over the pubescent and post-pubescent.

For reasons already stated,[2] the tests in the fundamentals of arithmetic are the best of these tests in mental ability, as evinced by school achievements. If we classify the European and Native pupils according to age, we have the following median scores :—

TABLE No. 27

Age of pupils .	9	10	11	12	13	14	15	16	17	18	19	20
Europeans :—												
Number of cases	16	52	74	61	87	63	20	..	..	..	..	..
Addition .	3·9	4·7	4·3	4·9	5·8	4·9	6·4	..	..	..	..	..
Subtraction .	4·6	4·2	5·3	5·7	6·5	5·9	6·4	..	..	..	..	..
Multiplication	4·5	3·7	3·6	5·3	5·2	4·9	7·0	..	..	..	..	..
Division .	0·9	2·9	2·7	4·1	4·9	6·6	7·4	..	..	..	..	..
Indians :—												
Number of cases	5	12	31	31	38	21	8	..	..	..	..	..
Addition .	2·6	4·5	4·3	3·7	5·5	4·6	8·1	..	..	..	..	..
Subtraction .	5·8	6·5	6·1	6·2	7·5	6·9	8·7	..	..	..	..	..
Multiplication	3·6	2·9	3·5	3·5	5·0	4·3	5·9	..	..	..	..	..
Division .	4·2	3·4	3·6	3·7	5·4	3·8	7·1	..	..	..	..	..

[1] Narbeth, *Some Notes upon Technical Education*, p. 45.
[2] See *ante*, p. 191.

TABLE No. 27—*continued*

Age of pupils .	9	10	11	12	13	14	15	16	17	18	19	20
Natives :—												
Number of cases	5	10	21	56	82	73	59	39	24	14	14	..
Addition .	2·1	1·8	2·0	1·9	2·2	2·9	3·0	2·6	2·0	3·8	2·8	..
Subtraction .	5·6	3·9	4·7	3·8	4·9	7·0	6·1	7·5	5·1	5·4	4·2	..
Multiplication	1·9	1·3	2·7	1·6	2·2	3·9	3·7	3·8	3·4	3·3	3·1	..
Division . .	2·2	0·9	2·0	0·9	2·1	4·1	4·0	4·8	3·7	3·4	1·9	..

While some of the results in the above table are invalidated by reason of the fewness of the pupils of certain ages for whom scores are available, the drop in the median score of European pupils aged fourteen, and of Native pupils aged thirteen, is worthy of notice. It may be that this decrease in efficiency is due to the onset of puberty. If so, it should also be noticed that the decrease in efficiency *is common to pupils of both races*, and is not characteristic of the Natives only. It will also be seen that the older pupils recover themselves quickly and progress steadily until we come to the superannuated Native pupils of eighteen, nineteen, and twenty.

Section 5.—The Reasons for the Lack of Progress in Older Native Pupils

If, then, the results of our experiments prove that an arrest of mental development is not a racial characteristic of the Natives, how are we to account for the undoubted mental slowness and sluggishness of many of the older pupils in our Native schools ? Four reasons have been put forward :—

I. *A Physical Development different from that of Europeans.*—Although it is popularly held that there are marked differences between the size, structure, and development of the brain of the European and that of the Negro, the researches of anatomists conflict on the question [1]; and even if these differences exist, it has yet to be proved that they have any direct bearing on mental ability. At any rate, until more accurate means of

[1] See Mayo, *The Mental Capacity of the American Negro*, p. 56 *et seq.*, for an account of the conflicting views.

measurement have been discovered, and more unanimity of scientific opinion has been obtained, we cannot rely on the anatomical evidence at present available.

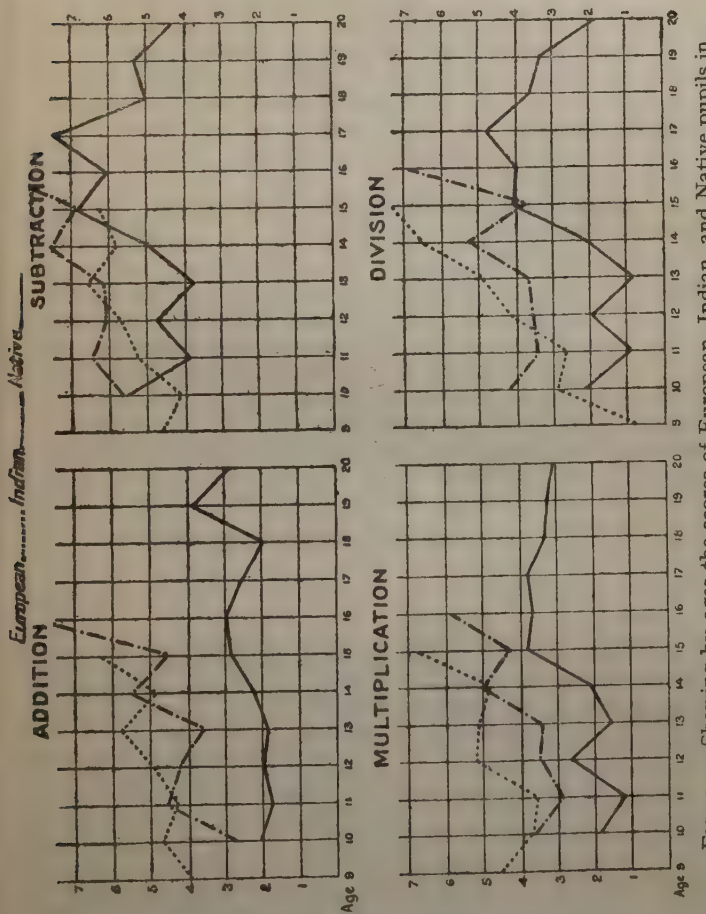

FIG. 14.—Showing by ages the scores of European, Indian, and Native pupils in the fundamental operations of arithmetic.

II. *Obsession of Sex Instinct.*—In a previous part of this study it has been shown that sex talk and sex indulgence

occupy a large place in the lives of the uncivilised Natives.[1] The same phenomenon is noticed in the case of all primitive peoples, and instruction in sexual matters forms a prominent part in the initiatory rites of savage peoples.[2] A great many missionaries who deal with Native pupils believe that the sex impulse is stronger among adolescent Natives than among Europeans. At some training institutions extraordinary precautions are taken to keep the sexes apart, and all the superintendents consulted by the writer are emphatic on the necessity for constant watchful supervision to prevent outbreaks of immorality.

The inference that the strength of the sex impulse is a sufficiently distracting influence to account for the alleged arrest of development is held by a number of missionary teachers.[3] More exact evidence is wanting, but the writer's personal opinion, derived from observation and discussion with missionaries and other close observers of the Native, is that the sex instinct is stronger in adolescent Natives than in the Europeans of South Africa; that it occupies a very considerable share of the Natives' attention owing to the absence of other distracting thoughts; and that a certain amount of listlessness and indifference to study of adolescent Native pupils is due to the fact that the school studies are not sufficiently real and attractive to counteract the animal impulses of that stage of development.

III. *Mental Saturation.*—In his *Report on Native Education*

[1] See *ante*, p. 27.

[2] See Stanley Hall's *Adolescence*, vol. ii. p. 232 *et seq.*, for details.

[3] "The immoral practice known as 'ukuhlobonga,' which is almost universally carried on between young people arriving at the age of puberty, would, in my opinion, account for the arrest of mental development." (Principal of M—— School.)

"I certainly think that obsession by sex instinct plays a large part in this [arrest of development]." (Principal of U—— School.)

"When it is remembered that for generations back the Native tribes of South Africa have attached great importance to the age of puberty, and emphasised it by the custom of circumcision for boys and the corresponding rite amongst girls (these practices being accompanied by instruction of a lascivious kind in sexual matters), it is not to be wondered at if a certain obsession of the sex instinct accompanies this time of life." (Missionary Superintendent at J——.)

"As a rule the Native youth has his mind more taken up with sexual matters than a European." (Principal of U—— Training Institution.)

in South Africa, certainly the most thorough and thoughtful consideration of the question of Native education which has yet appeared, Mr E. B. Sargant discusses at some length the causes of this arrest of mental development, which he assumes to be a fact in the case of a large proportion of the clever Native students who correspond to the youths in European schools capable of winning scholarships and of taking distinguished positions among their fellows in general studies. To this arrest Mr Sargant gives the name " mental saturation." This is unfortunate, since it conveys the impression that the mind is something which can absorb a certain amount of knowledge and no more, whereas Mr Sargant appears to mean no more than that there is a limit to the amount of second-hand information which a pupil is able or willing to receive. We may summarise Mr Sargant's conclusions as follows :—

1. Mental saturation is not peculiar to Natives, but is found also, though not to the same extent, in European pupils who fail to fulfil the expectations aroused by their earlier scholastic achievements.

2. In European pupils the arrest of development " is due mainly to a forcing process, popularly called cramming, which attempts to fill the mind of the young pupil with the results of other persons' experiments without any proportionate appeal to his own experience." While the experiences are simple the pupil is able to absorb them, but when the subjects of study increase the " pupil finds himself in need of an important faculty which can only be sufficiently cultivated through a first-hand acquaintance with facts : namely, the power to arrange and to compare experiences, and to assign to them their proportionate value, in order that some may be rejected entirely, while others are grappled and linked together so firmly as ultimately to form part of that disciplined mental equipment which is always at command when new facts are encountered and their true place and value has to be determined."

3. Native pupils are more subject to cramming with other people's experiences than are Europeans. " The Native, through which an appeal can be made to the child's own knowledge, is abandoned at the earliest opportunity for the English language. English itself is taught through books which cannot

be understood without a knowledge of social conditions altogether beyond the reach of the Native child, and in most cases of his teacher also. Arithmetic is made as unpractical as possible, and becomes a series of mechanical operations sometimes incapable of verification in the present economic conditions of the Native tribes. No advantage is taken of any of the admirable Native industries to prepare the child's hand and eye for further manual occupations of a higher order. Thus it is not surprising that . . . there should be a frequent entry made by teachers against the names of their former scholars, 'Left school, tired.'" [1]

4. In the case of both Europeans and Natives, where the arrest of mental development occurs it is caused by "a want of regard for the natural processes by which knowledge is acquired, a tendency to press upon the unfortified mind a mass of mere results which it is incapable of its own motion of placing in relation to other events and of utilising subsequently; in fine, an examination system which encourages the teacher to sacrifice every future quality of learning to mere imitative achievement in the present. The same causes leading to mental atrophy are at work, but they operate in one case with immensely greater force than in the other."

5. When we have the same cause operating in the same way upon both Europeans and Natives, "it is better reasoning to draw the conclusion that the two types are similar to each other in this particular respect, than to make an otherwise unverified assumption that the difference of degree in the effect produced rests upon entirely different types of beings, characteristics which are practically permanent and must for ever separate them from one another."

Without necessarily subscribing to Mr Sargant's psychology, it must be admitted that he offers a most reasonable explanation of the phenomenon. The curriculum of the Native schools is either wholly or in part that of the Europeans; the subjects taught are generally outside the experience of the pupils; and the medium of instruction is for the most part a foreign tongue.

[1] Mr Sargant might have further pointed out that geography is made a matter of memorising definitions and of learning capes and bays, while history often consists of memorising dates and the names of Cape Governors.

A system of individual examination has encouraged the learning by heart of reproducible information. It is not surprising that the Native fails when demands are made upon him for consideration of the relative values of items of information, for organising his knowledge, for reasoning, and for the application of what he has learned to other fields.

IV. *The Operation of the Law of Effect.*—A fourth, and in the writer's opinion the chief, reason for the apparent arrest of development is to be found in the original nature of man. All human and animal learning is conditioned by two laws—the law of exercise, and the law of effect. The law of exercise is that where there is a modifiable connection between a situation and a response, the oftener that connection is made, the more the strength of the connection is increased. The oftener I hit the nail with the hammer, the more likely I am to hit and not to miss. But that is not enough. If I want to be successful in hitting the nail, I must *want* to hit it; I must find more satisfaction in hitting the nail than in just hitting. In other words, the law of effect must operate. "The law of effect is: when a modifiable connection between a situation and a response is made, and *is accompanied by a satisfying state of affairs*, that connection's strength is increased; when made, and accompanied by an annoying state of affairs, its strength is decreased." [1]

Our educational practice in the past has suffered by our neglect of the law of effect. We have believed that "Practice makes perfect," whereas it is only practice with appreciated purpose or satisfaction which makes perfect. Mere knocking of the balls with a cue will not make me a good billiard player. I must want to do something with the balls; and if I want to become an expert player, I must get more satisfaction when my ball goes into the pocket or knocks another ball than when it simply rolls up the table.

In our education of the Natives we have neglected the law of effect. We have forced the Native child through a course of study the purpose of which he can only dimly conceive. We have taught him subjects foreign to his experience, and in a language which he cannot understand. At first, he comes to

[1] Thorndike, *Educational Psychology*, vol. ii. p. 4. (The italics are the present writer's.)

school eager to receive the education which he thinks has made the white man his master. For a few years the pressure brought upon him by his teachers, inspectors, and, in some cases, his parents, induces him to continue; but then at the period of adolescence, when he begins to feel himself a man, when the method of school discipline becomes less formidable, and when he wants to know the why and wherefore of things, he sees no meaning in his school work. He finds no satisfaction in doing the tasks given him. Other interests, *e.g.* those of sex indulgence or of town life, clamour for satisfaction. No wonder that he becomes listless in his school work, fails to satisfy those in authority, and either leaves school or remains there unwillingly.[1]

The operation of the law of effect will also account for those Natives who do not exhibit the so-called arrested development. The Sogas, the Semes, the Dubes, and the other Natives who have shown no signs of arrested development did find some meaning and satisfaction in their school work which encouraged them to proceed with their studies.[2]

Section 6.—Conclusion

Our study of the psychology of the Native leads us to the following conclusions :—

1. In the mental tests so far devised, and still more in school achievements, the Native is considerably inferior to the

[1] In an article in the *Pedagogical Seminary*, vol. xv. p. 231, Dr C. Ward Crampton recommends the following special provisions for adolescent school pupils :—

(1) Children who mature in the lower grammar grades should be given the opportunity to obtain such form of instruction in the elementary school as will directly prepare them for immediately taking a part in active life.

(2) Where mature and immature children are now brought together in the same class in the elementary or high school, they should be separated into different classes, so that the pedagogical, ethical, and social treatment to which they are subjected may be better adapted to their disparate and distinct requirements and abilities.

[2] In this connection it is interesting to note that almost all the writer's correspondents who are convinced that an arrest of development takes place attribute it wholly or in part to poor teaching. Several correspondents state that pupils who showed signs of arrested development in academic work made excellent progress in manual work.

European, but there is no evidence that this inferiority will be permanent. The spread of civilisation, selective breeding, improved environment, and better teaching will undoubtedly tend to lessen the mental differences between Europeans and Natives.

2. The so-called arrest of mental development at the age of puberty is clearly not a racial characteristic, though it is undeniably true that at about that period a larger number of Native pupils than European pupils do become listless and indifferent in their school studies, and fail to make the progress hitherto sustained.

3. This failure to progress is due principally to a course of study and methods of teaching which fail to give the pupils the satisfaction necessary to evoke their continued efforts.

4. The unsatisfyingness of ordinary school work is overpoweringly strong at about the age of puberty, when the pupil is no longer subservient to the ordinary school discipline, when he begins to think about the meaning of his school studies and to form plans for his future, and when other satisfiable interests begin to appear.

If our conclusions are correct, their significance for Native education is very great. They would encourage us to continue in our efforts to educate the Natives so that this great mass of people may become a benefit, and not a hindrance, to South Africa. For many years to come, separate courses of study, as well as separate schools, for the Natives will be necessary. The courses of study should take account of the peculiar experiences of the Natives, and the teaching, in the earlier stages at least, should be through the vernacular. From the beginning the education given should be meaningful to the Natives, and to this end should lead up to the future occupations open to them. Above all, it teaches us that the kinds of schools, the subjects of instruction, and the methods pursued can never be permanent, but must change with the advance of civilisation among the Native people.

CHAPTER XI

THE BASES OF RECONSTRUCTION (*continued*)

THE prime basis for the reconstruction of a system of Native education, viz., the mentality of the Bantu, has been discussed in the preceding chapter. Two further fundamental considerations must now be discussed before we can proceed to the task of proposing a reformed scheme of administration and instruction. These are—

(A) The question of the position of the vernacular languages. South Africa has already two official languages, English and Dutch. The languages spoken by the Natives may be resolved into three main groups, viz., Thonga, Sesuto, and Zulu-Kafir. What shall be our attitude towards the vernaculars? Shall we attempt to perpetuate them, or shall we attempt to induce the coming generations of Natives to speak either one or both of the European languages?

(B) The questions involved in the establishment of agriculture as a Native industry. It can easily be shown that farming is the most suitable vocation for the Natives, both in their own interests and in the interests of the governing Europeans; but good farming presupposes a satisfactory system of land tenure, which does not yet exist in South Africa as far as the Natives are concerned. Before we can induce the Native to farm, we must assure him that he will have definite right to his land, that he will be able to reap where he has sown, and that there will be a market for his products.

PART III. THE POSITION OF THE VERNACULAR LANGUAGES

As we have already seen,[1] the courses of study of the several provinces show considerable differences with regard to instruction in and through the vernacular languages.

[1] See pp. 98 and 138.

In the Cape Province the use of the vernacular, although not so stated in the regulations, is permissive in Native schools.[1] Seeing, however, that few of the inspectors make use of the vernacular in their examinations, and that the parents generally regard its study as a waste of time, we may assume that its use is by no means general.

In Natal, Zulu is the medium of instruction in the lower classes, and a medium of instruction for certain subjects throughout the school course.

In the Transvaal the use of the vernacular is permissive as in the Cape Province.

The Orange Free State prescribes the " mother-tongue of the majority of the pupils " as the medium of instruction during the first four years.

In Basutoland the vernacular is both the medium and subject of instruction throughout the whole course. The subjects hygiene and geography are taught in Sesuto, and the position of English is decidedly that of the foreign language.

As the subject is of fundamental importance for the framing of regulations and the drawing up of courses of study, it deserves treatment in some detail.

Section 1.—Different Views on the Use of the Vernacular in Schools

On the whole question of the position of use of the vernacular in Native schools, we have three schools of thought.

1. In the first place, there are the Natives themselves, who do not, as a rule, desire instruction in the vernacular for their children. They realise the value of English and Dutch, the languages of the ruling race, and wish their children to begin the study of these as soon as possible. It is becoming increasingly difficult to induce them to learn their own language first. This tendency is the more marked in schools under Native control, and it is very probable that, if the management of the schools were handed over to the Natives themselves, instruction in the vernacular would cease.[2]

[1] Muir, *Evidence before Cape Select Commission on Native Education*, section 358.

[2] " The less the Native idiom is taught, and the more rapidly English is introduced, the better they (*i.e.* the Christianised Natives of Basuto-

2. The second school of thought consists of Europeans who are of opinion that since there are at least three different Native languages in South Africa, Thonga, Sesuto, and Zulu-Kafir, and since these languages have no commercial or literary value, time spent on instruction in the vernaculars is largely wasted. All sources of new information are English or Dutch, and the sooner the child commences the study of these languages the better.

This view is shared by a considerable number of educators in the polyglot portions of the British Empire, who, realising the short school life of the child, and recognising the unifying power of a common language,[1] and the necessity for inducing pupils to *think* in English if they are to *know* English, would make little use of the vernacular. The conclusions of Dr Norman F. Black of Regina, Canada, who has made a special study of the question, represent the views of this school of thought:—

> "English must be the dominant subject in all elementary schools. If, however, the parents desire taught another language of acknowledged practical value, the writer would favour granting their request. . . . The teaching of reading and writing in the vernacular should in all cases be postponed until the child has completed the work of Grade I. at least, and, so far as possible, the reading matter used in the mother-tongue lessons should be of a character to increase the pupil's intelligent interest in and love for the land in which he dwells and the flag that flies over it. In all elementary schools receiving State aid, the language of instruction should be English, except in teaching the mother-tongue itself, and possibly in conducting moral and religious instruction where this is made a recognised subject of formal study." (*English for the Non-English*, p. 78.)

land) are pleased." (Sargant, *Report on Native Education in South Africa*, part iii. p. 4.)

"I do not think the scholars would attend and pay fees if we did not teach English." (Willoughby, *Evidence before the Cape Select Committee on Native Education*, section 1158.)

The same opinion has been given to the writer by missionaries in the Cape and Natal.

[1] *Cf.* the insistence on English in the public schools of the United States.

3. The third school of thought consists of South African officials and politicians,[1] missionaries,[2] and educators,[3] who base their arguments for the retention of the vernacular on political and pedagogical grounds. As this is the opinion most prevalent to-day, it is necessary to examine the grounds on which it is based.

Section 2.—**The Case for the Vernacular**

1. *The Politician's Point of View.*—The argument advanced by the politician for the retention of the vernacular is that it will prove a desirable separating factor between the White and Black races. The chief want of the educated Native is pride of race. If we take away from him, they say, or rather allow him to forget, his Native tongue, the last shreds of his nationality will disappear, and the danger of assimilation through the Native's desire to be like the European will be increased.[4] Further, either with or without segregation some form of local self-government for Natives seems bound to come. In the conduct of such self-government it will be necessary to have a common medium of communication, and this, for many years to come at least, will be the Native language.

The argument that identity of language is an assimilating force will be conceded, though its potency is not nearly so great as identity of religion or of nationality. A common religion is the force which binds the Jews of different nationalities together, but the possession of a common language or patois Hebrew (Yiddish) makes the alliance closer. On the other hand, racial and national differences may exist in spite of

[1] *E.g.* the members of the South African Native Affairs Commission, which consisted of representatives from the Cape, Natal, Transvaal, Orange Free State, Basutoland, and Rhodesia.

[2] Out of sixty-five of the most experienced missionaries in South Africa who replied to a recent letter of inquiry on this point, no less than sixty-two expressed their opinion that in Native schools the medium of instruction should be the vernacular. (See *The Christian Express*, August 1, 1908, p. 115.)

[3] " Almost all the witnesses, whether teachers, inspectors, or members of School Boards, are in favour of the principle that the mother-tongue should be used as a medium in the lower standards." (*Cape Education Commission, 1911, Report*, section 40.)

[4] " When a Native talks Kafir he is a man ; when he talks English he is a caricature," is a common remark in South Africa.

identity of language. The German-speaking Pole is a Pole and not a German. The Russian Jew is a Jew first and a Russian afterwards. In the United States the possession of a common language—English—does not bridge the race differences between the Negro and the White man. As Professor Margoliouth says: "Of the various ties which bind human beings together, that of common language seems to possess no great strength. Other bonds protect it, rather than it them. Where in the same city different languages are spoken in different quarters, the quarters are not isolated because the inhabitants speak different languages, but they speak different languages because they are isolated." [1]

More is to be said for the second argument, for the educated Natives from among whom the councillors and officials in any scheme of local self-government should be chosen must certainly know the language of the people. Already deterioriation in the spoken and written Kafir and Sesuto of educated Natives is noticeable.[2]

2. *The Missionary's Point of View.*—To the missionary the Native school is not primarily a place at which a boy or girl can be prepared for his or her future occupation only, but the place where the Native can also be trained in the principles of the Christian religion and the Christian virtues, with the definite view that the man or woman so trained will go back again to the Native people and let his light shine among them. The elevation of the *whole* of the Native people through selected individuals is their object, and they recognise that the spread of civilisation must be largely through the efforts of their ex-pupils. It is therefore indispensable that the educated and civilised pupil should know the vernacular, and that he should not lose this bond of sympathy with his own people.

3. *The Educator's Point of View.*—It is the missionary educators, however, the men and women who live and labour among the Native people, who make the strongest plea for vernacular instruction. So insistent and (in the writer's opinion) so

[1] See his interesting article on "Language as a Consolidating and Separating Influence," in *Papers on Inter-Racial Problems communicated to the First Universal Races Congress*, pp. 57–61.

[2] *Cf.* Inspector Mr Bennie's evidence before the Cape Select Committee on Native Education, section 2385 *et passim*. Letters appearing in the Native press abound in elementary grammatical errors.

pedagogically sound has been their attitude, that the Cape Select Committee on Native Education was induced to recommend that the vernacular should be the medium of instruction up to Standard III., that subsequently English should be the medium as far as practicable, but that religious instruction should, where desired, be through the medium of the vernacular, and that both English and the vernacular should be taught as languages throughout the school course.[1]

The chief pedagogical arguments in favour of vernacular instruction, at least in the lower classes, are :—

(*a*) Using language in its broadest sense to include gestures, pictures, movements of the body, etc.—in short, anything used as a *sign*,—we may say that language is necessary for thinking, for to be able to think about things, those things must have a meaning, and meanings are embodied in language. Language is then the instrument, and indeed the chief subject, of school work. To secure good thinking, which is the primary object of intellectual education, the meaning of the thing to be thought about—in other words, the comprehension of the language used—is indispensable. If we ask young Native children to do thinking about facts so novel to them as those of European civilisation, and in a tongue so foreign as English, we are asking for the impossible, and if we attempt to insist, as we do under our present system, we receive words instead of thoughts.[2] The defects of verbalism and parrot-like memorising so frequently commented upon by the inspectors are chiefly due to the too early insistence upon English as the medium. As Mr Sargant points out, the facts of modern European civilisation, just as those of religion, are too novel and foreign to the Native to be capable of presentation through a foreign tongue.[3]

[1] *Report*, section 6.

[2] " A teacher who has never seen the sea with its tides and its ships, nor a large river, nor a great manufacturing town, nor any industry prosecuted on a large scale, attempts to teach geography in English, a language which it would be a stretch of courtesy to say he understands, to a class ignorant of the language he is trying to use." (From an article in *The Christian Express*, June 1, 1908.)

[3] *Report on Native Education in South Africa*, part iii. p. 6. *Cf.* also an article by a Native teacher in *The Christian Express* of August 1, 1908.

(*b*) The object of making English the medium is, of course, to teach English; but this results in laying undue emphasis upon one subject, albeit a very important one, of the curriculum. The function of education is to create situations, the responses to which will result in the acquirement of habits, knowledge, and tendencies to action, which are in the best interests of the person or people to be educated. A knowledge of English is very desirable for the Native, not only for its immediately practical value as a means of intercourse with the ruling race, but as a means whereby the Native can acquire additional knowledge as a basis for future and more adequate reactions. But concurrently with this process in linguistic ability must proceed a knowledge of real things, so that the thought process may not be divorced from reality. Other matters, such as the formation of good habits and ideals of conduct, are of paramount importance, but these cannot receive adequate attention if English dominates the curriculum.

(*c*) The serious elimination of pupils from Native schools and the high percentage of failures in the departmental examinations are largely due to the insistence upon English as the medium. Pupils who fail at the inspector's examination are naturally inclined to leave school,[1] while even those who survive become "tired" of a curriculum which, because of its reference to foreign things in a language imperfectly understood, makes no appeal to them.[2]

(*d*) Granted that a time may come when it will be possible and desirable to use English entirely as the medium of instruction, that time is not yet. The present disabilities under which the Native schools labour—the inadequate financial support, the wretched buildings and equipment, and the ill-prepared teachers—are sufficient obstacles to education without adding to their number by requiring the use of a medium which neither teacher nor pupil understands.

[1] "A good many, of course, never go beyond the first standard, just because the medium of instruction is English; whereas if they commenced in their own language, the probabilities are before finishing a year or so they would be able to pass the third standard in Kafir." (Rev. S. P. Sihlali, Native missionary, *Evidence before Cape Select Committee on Native Education*, 1908, section 942.)

[2] *Cf.* Sargant, *Report on Native Education in South Africa*, part iii. p. 62 *et seq.*

Section 3.—The Ultimate Supremacy of the European Language

While the arguments in favour of instruction in and through the vernacular are strong enough to control our practice, the writer's personal conviction is that the Bantu languages cannot live. The practical value of English and Dutch, both as means of intercourse and as bases for further education, the unwillingness of the Europeans to learn the Native languages,[1] the absence of a Native literature, and the improved methods of teaching English, will prevail; and despite the efforts of Bantu scholars, who point out the beauty and euphony of the languages, the completeness and regularity of their grammars, and their ability to keep pace with the spread of civilisation by adopting technical and other terms from the English, the Native tongues must give place to the more practical European languages.

Apart from sentiment, there is no reason for wishing the Bantu languages to survive. They have served their purpose. They are not capable of expressing the ideas which the new European civilisation has brought to the country. They are hopelessly clumsy and inadequate on the mathematical and scientific sides.[2] Besides this, languages are instruments of communication, and it will be to the interest of South Africa not to perpetuate another language. For the present, however, instruction in the vernacular will be necessary for those who intend to become teachers, and the use of the vernacular as a medium will be necessary where the children come from Bantu-speaking homes. As a working rule it is suggested that the vernacular be the chief medium of instruction for the first two years, that it share with English or Dutch the position of medium for the next three, but that after that English or Dutch become the medium.

[1] The Dutch almost invariably address their Native servant in Dutch, while the majority of the English people use a "kitchen Kafir," a feeble mixture of Kafir and English.

[2] Even strong advocates of the Kafir medium admit its clumsiness in arithmetic. It is certainly cumbersome to have to express 555 by "amakulu, amahlanu anamashumi amahlanu anesihlanu," while it is not possible to express in Zulu large numbers, such as a hundred thousand, or low fractions.

This rule should, however, be subject to change where the teacher is especially competent in English, and where the children have considerable opportunity (*e.g.* in towns) of speaking English or Dutch.

PART IV. AGRICULTURE AS A NATIVE INDUSTRY

In our consideration of the present system of industrial education in the Native schools of South Africa we showed that, in spite of the unanimous opinion that the education of the Natives should be largely industrial, a very small percentage of the Natives were, as a matter of fact, receiving industrial training. The reasons for this were the high cost of the necessary equipment, the opposition of the White industrial classes, and the apathetic and even hostile attitude of some missionaries and the Natives themselves towards the subject. It was there pointed out that only the first two objections could be regarded as worthy of serious consideration, and that, after all, the fear of competition evinced by the Europeans was to a large extent unfounded. The valid objections towards a general system of industrial training are therefore founded on the cost of the necessary equipment and the limited demand for skilled labour. Both these objections fall to the ground, however, if we extend the term "industrial training" to include instruction in agriculture and the Native arts and crafts.

As far as we can at present foresee, agriculture must become the chief industry of South Africa. Our mineral wealth must, in the course of time, become exhausted, and the isolation of South Africa must prevent it for many years from becoming a great manufacturing and industrial country in the sense in which Great Britain, Germany, and the United States are industrial countries. On the other hand, South Africa's opportunities in agriculture and stock-raising are very great. The country's farming resources are only now becoming known, and, with the discovery of remedies for the numerous plagues and diseases which periodically ravage the country, the agricultural prospects of South Africa are very bright. If, however, these prospects are to be fully realised, the four million Native rural inhabitants must be taught to be good farmers.

In the past the Native has made little use of the land. So long as he could obtain sufficient grazing for his cattle, and a small patch of land for cultivation, he was content. As a stock-farmer the Native has not been very successful, and he is probably the worst agriculturist in the world. Although agriculture is the hereditary occupation of the people, it has never been practised on a large scale. On the contrary, each "raw" Native produces just enough to satisfy the needs of his family. Agriculture is followed as a means of sustenance and nothing more. Indeed, since the coming of the White man the Native does not produce even enough to satisfy his own wants, but buys mealies from the White storekeeper. He rarely looks beyond the immediate present. His wives cultivate just enough land to bear the amount of food required. If anything occurs to spoil the crop, be it drought or a visitation by locusts, there will not be enough food. Then if our Native does not succeed in begging food from his neighbours, he will have recourse to the natural roots and fruits of the bush. If these fail, he faces starvation. Some primitive methods, to be sure, are taken to store the crops when reaped, but the Native rarely plants enough to allow for a bad year. Even to-day the supply of Native labour for the mines, the farms, the stores, and domestic service varies with the goodness or badness of the harvest, for in bad years the Native is compelled to leave home to work for food for himself and his family, whereas in a good year he can bask in the sunshine at home.

It would be difficult to imagine a more haphazard and wasteful method of cultivation than that practised by the Natives. On the slopes of the hill, on which the Native kraal stands, small irregular pieces of land are turned over by the hoe, or in a few cases thinly ploughed up. Here the seeds are sown, and the natural fertility of the land produces a fair crop. This same plot of land is cultivated in succeeding years, and as no system of fertilising is practised, it soon becomes worn out and will grow nothing but weeds. Then another piece of virgin land is selected, and the same process is repeated. Since the bush land is generally the most fertile because of the accumulation of leaf-mould, which acts as a natural fertiliser, the bush is often fired, and small plots of land there cultivated in the same way. No attempt at irrigation is made, though this would often be

possible; and no attempt is ever made to restore fertility to the soil. The adherence to these wasteful ancestral methods of cultivation in the face of European example is astonishingly strong. A Native will work for years with a European farmer; will become so thoroughly conversant with the White man's method of farming that he can safely be left to till the land and sow the crops in his master's absence; he will see that on the European plan four times as much grain can be obtained; yet when he goes back to his kraal, he will still practise his old methods of agriculture. If he is reminded of the example of the White man, and asked why he does not follow it, he will reply simply, "That is the White man's way: I am a Native." This improvidence, this being satisfied merely to meet the requirements of to-day, is so deep-rooted in the Native, that it is almost hopeless to expect to improve the present generation. There are signs, however, that an improvement in his methods of agriculture must come. The wants of the Natives are increasing, and the amount of land available for them is hardly sufficient to support them with their present primitive methods of agriculture. The Native will be compelled by economic pressure to adjust himself to a new and better method of agriculture; it is in the interests of both races that he should become a better producer, so that it is clearly the duty of school authorities to prepare the coming generation for the new order of things.

To enable the schools to induce the educated Natives to return to the land, an improvement in the system of Native land tenure is necessary. The "raw" Native clings tenaciously to his tribalism with its communal occupation of land; but one of the first effects of education is to make the Native individualistic, and with individualism comes greater industry, enterprise, and progress.

Industry, enterprise, and progress in agriculture depend on a reasonable security of land tenure, and until the educated Native can be convinced that he will be freed from the more or less arbitrary decisions of a raw Native chief, and that he will be able to lead the new life which has been opened out to him by education, it will be difficult to induce him to turn to agriculture as a permanent means of earning a livelihood.

Four systems of Native land tenure exist in South Africa:—

(*a*) Communal occupation of public land reserved for Natives in locations and mission reserves.
(*b*) Squatting on public lands.
(*c*) Purchase and leasing of private lands.
(*d*) Individual tenure of public land reserved for Natives, as in the Transkei.[1]

An adequate treatment of the history and merits of these systems is outside the scope of the present work.[2] It is sufficient to point out here that under the first two systems there is not sufficient security of tenure to induce educated Natives to take up agriculture as a permanent vocation. Of the two latter systems, that of permitting Natives to acquire land from individuals by purchase or lease presents such social, economic, and administrative difficulties as to make it undesirable except in areas defined by Government, and under conditions which prevent communal occupation.[3]

We are left, then, with the form of land tenure which in their present state of development is most suitable for the Natives and most desirable from the European's point of view—the allocation by the Government of small plots of ground to individual Natives to be held subject to good behaviour, and the payment of an annual rental. This system, under the name of the Glen Grey Act, has been in operation in a part of the Cape

[1] The distribution of Natives as regards the nature of their land tenure is as follows:—

Province.	Locations.	Townships and municipal areas.	Private lands.	Crown lands.	Mission. reserve.
Cape proper . . .	343,756	102,970	190,487	13,902	16,565
Cape Transkei . . .	846,994	8,620	41,893	..	5,251
Natal and Zululand . .	426,936	27,339	486,098	81,810	27,026
Transvaal . . .	299,658	25,445	550,318	59,140	17,458
Orange Free State . .	14,600	53,585	211,951	..	1,537

(*South African Bluebook on Native Affairs*, 1910, p. 360.)

[2] For a full account see the *Report of the South African Native Affairs Commission*, 1903–5, sections 75–210.

[3] See sections 191–193 of the *Report*.

Province since 1894, and has proved very successful.[1] In 1910 a Government Commission was appointed to inquire into the general working of the system of individual land tenure. The report is distinctly favourable, and concludes on the following optimistic note: "Generally the Native people are rising in the scale of civilisation; they are advancing intellectually, and by their loyalty, their obedience to the law, their large share in the industrial life of the country and their direct and indirect contributions to the public revenue, they are responding worthily to the generous policy of this colony in the administration of Native affairs."[2]

The trend of competent opinion in South Africa is to-day in the direction of extending cautiously, but surely, the system of individual ownership.[3] Without it we shall not succeed in inducing the Native to take up farming, the occupation most in keeping with his nature and view of life, and one that he can pursue without entering into competition with the European.

[1] The principles involved in the Glen Grey Act are:
(1) Individual title to land.
(2) Recognition of law of primogeniture.
(3) Local self-government.
(4) Power to levy taxes and vote expenditure.

[2] Quoted by Evans, *Black and White in South-East Africa*, p. 255.

[3] For example, the South African Native Affairs Commission, 1903–5, passed the following resolution: "Recognising the attachment of the Natives to, and the present advantages of, their own communal or tribal system of land tenure, the Commission does not advise any general compulsory measure of subdivision and individual holding of the lands now set apart for their occupation; but recommends that movement in that direction be encouraged, and that, where the Natives exhibit in sufficient numbers a desire to secure and a capacity to hold and enjoy individual rights to arable plots and residential sites on such lands, provision should be made accordingly under well-defined conditions" (section 147).

CHAPTER XII

THE FINANCING OF NATIVE EDUCATION

In the last analysis provision for education resolves itself into a question of finance. Education costs money, and as more and greater responsibilities devolve upon the school an increasing amount of financial support is necessary. Before the matter of education became a State function, its financial support was derived from private, Church, or State charities, but nowadays the funds for education are derived from public taxation. These are generally obtained by a form of direct taxation for educational purposes, as in the case of England, Germany, the United States, and most other countries enjoying local self-government. In South Africa, however, almost all the funds for education are derived from the general revenue of the Union, but are expended by the Provincial Councils.[1] This is not the place to enter into a general discussion of the relative merits of the two forms of obtaining financial support for education ; but when dealing with a people like the Natives, who cannot be expected to understand the principles involved in taxation, it would seem to be desirable to let the Native know as clearly as possible why he is being taxed. If we can point out to the Native the material benefits in the form of schools, roads, bridges, etc., which he as an individual enjoys as the result of taxation, we shall appeal to something which he can understand and appreciate more than if we attempt to explain the principles of State taxation. The most progressive Natives in South Africa are those of the Transkei, where a form of local self-government, with local taxation for educational and other specific services for the benefit of the Native, obtains.

[1] In the Cape Province each School Board is empowered to levy a rate not to exceed one-eighth of a penny in the pound for school purposes, and in parts of the Native Territories and in Basutoland the Natives tax themselves directly for educational purposes.

The system of local self-government, however, is but in its infancy, and for many years to come the funds for Native education must be derived from the general revenue of the Union. In the past and at present Native education is supported by special grants-in-aid. The system was derived from that in vogue in England when the elementary schools were being conducted by religious and philanthropic agencies. If there was any principle underlying the system, it was that the education of the masses was primarily the function of the Churches. Even when the State began to recognise its duty in the matter of public education, it was felt that the Churches were the best agencies for carrying it out.

In the following pages we have attempted first to summarise the systems of State aid to Native education in the several provinces and Basutoland, and then to examine the other sources of revenue for Native education. We have then tried to demonstrate that Native education is not receiving the share of financial support to which it is entitled; finally, a basis for the furnishing of Government support to Native education has been proposed, and a system of grants-in-aid suggested.

Section 1.—The Present System of Government Grants-in-Aid

The basis on which Government grants in aid of Native education are paid in the several provinces and in Basutoland are as follows:—

(A) Cape Province

The following grants may be paid:—[1]

I. *Mission Schools*[2]

1. A grant not to exceed £75 per annum for the principal teacher, and not to exceed £45 per annum for each assistant

[1] All grants are contingent on the money being voted by the Legislature.

[2] A distinction is made between the grants paid to Mission Schools and to Aborigines' Schools. Mission Schools are schools for the Coloured people of the province proper, and Aborigines' Schools are schools for the Native population of the Transkeian Territories. The Mission Schools are attended by "Coloured" (mulatto) children as well as by Natives.

teacher. This grant is solely in aid of teachers' salaries, and must be supplemented by a local contribution of 10s. for every £1 of grant.

2. A grant not exceeding £50 per annum may be made towards maintaining an industrial class in connection with a mission school.

3. A grant in aid of rent.

II. *Aborigines' Schools*[1]

1. An annual grant in aid of the salary of the teacher, varying from a maximum of £100 for the principal and £40 for the assistant teacher in an institution to a maximum of £40 for the head teacher and a lesser grant for the assistant in an ordinary school. In those parts of the Transkeian Territories which fall under the Glen Grey Act, these grants are supplemented by grants from the Transkeian General Council, to the extent of 50 per cent. in the case of assistants, and 75 per cent. in the case of principal teachers.

2. A grant in aid of the apprenticeship of boys and girls who enter into an agreement with the authorities of the institution with which they are connected to serve in certain trades.[2] These maintenance grants, as they are called, are £15 per annum for boys and £10 per annum for girls.

3. A grant of £10 or £12 per annum in the case of boarders other than apprentices.[2]

4. A grant not exceeding £120 per annum in aid of the salary of the trade instructor of apprentices. As a rule, not more than two departments in a school may receive this grant, and there must be fifteen apprentices in each trade department receiving the grant.

[1] A distinction is made between the grants paid to Mission Schools and to Aborigines' Schools. Mission Schools are schools for the Coloured people of the province proper, and Aborigines' Schools are schools for the Native population of the Transkeian Territories. The Mission Schools are attended by "Coloured" (mulatto) children as well as by Natives.

[2] The number of apprentices and boarders for whom grants are available is strictly limited. The regulations require that the whole number of boarders and apprentices in a school should considerably exceed that of those to whom maintenance grants are paid. (Reg. No. 51.)

5. A grant not exceeding £30 in aid of purchase of tools, fittings, and materials for the trade departments.

6. An annual allowance of £50 for the expenses of an industrial department not in receipt of the foregoing allowances, or attached to a Native day school.

7. A grant in aid of rent to training schools and industrial institutions in the case of new buildings erected in accordance with plans approved by the Department, vested to the satisfaction of the Department, and used in perpetuity for educational purposes only.

(B) Natal Province

The following grants-in-aid may be paid:—

I. *Training Schools for Teachers*

1. Half the amount of the salaries of the necessary teaching staff, provided that the amount payable by the Government under this clause shall not exceed £300 per annum.

2. £3 per student per annum calculated on the average attendance.

3. £2 for every student who obtains a teacher's certificate at the end of the year.

II. *Boarding Schools*

1. *Class A* (containing only pupils above Standard IV.).—Half the amount of the salaries of the necessary teaching staff, provided that the amount payable by the Government under this clause shall not exceed £200.

£3 per pupil per annum calculated on the average daily attendance.

2. *Class B* (boarders only).—

20s. per annum for pupils up to Standard I., calculated on average attendance.

30s. per annum for pupils in Standards II. and III., calculated on average attendance.

40s. per annum for pupils in Standard IV., calculated on average attendance.

60s. per annum for pupils over Standard IV., calculated on average attendance.

3. *Class C* (boarders and day pupils).—

25s.[1] per annum for every pupil below Standard I., on average daily attendance.

30s.[1] per annum for every pupil in Standards I. and II., on average daily attendance.

40s.[1] per annum for every pupil above Standard II., on average daily attendance.

In all boarding schools a special grant not to exceed £2 per pupil per annum for approved industrial work, for not less than ten hours per week.

III. *Day Schools*

1. 17s. per pupil, subject to reduction if an uncertificated teacher is employed.

2. A bonus of £4 to the principal, £2 to each certificated teacher assistant, and £1 to each uncertificated assistant if the school is graded " excellent."

3. An industrial grant of 3d. per annum will be allowed for every pupil on the roll who pays 3d. per year into the " Industrial Training Fund " at the school.

(C) Transvaal[2]

The following grants may be made :—

I. *Training Institutions*

1. An initial grant not exceeding £300 for equipment.

2. Grants, to be expended only on salaries for teachers, on the pound-for-pound system as follows :—

(*a*) A grant not exceeding £100 for the officer in charge of the boarding establishment.

(*b*) A grant not exceeding £250 on behalf of the chief officer of the institution or department thereof. To obtain a grant for the chief officer, at least one other instructor must be employed.

[1] Grants will be reduced by 5s. each if uncertificated teachers are employed. Similar reduction if accommodation and equipment are not as required.

[2] For new scale of grant proposed see Appendix F.

(*c*) A grant not exceeding £200 on behalf of each assistant instructor. To obtain a grant for two instructors there must be more than thirty students, for three instructors there must be more than sixty students, and for more than one hundred students, or separate departments for men and women.

(*d*) A grant not exceeding £100 for each manual-training instructor, the number of instructors to be limited as above.

(*e*) Bursaries at a rate not exceeding £10 for each Native student who signs an agreement to teach for three years in a Government-aided institution.

II. *Industrial Schools.* ("To train boys for crafts and occupations connected with farming, and to train girls and boys for household work and domestic occupations generally."—Regulations, section 8.)

1. A maintenance grant of £10 per annum for each approved and indentured pupil, who must have passed Standards III. (if a boy) and II. (if a girl).

2. Grants in aid of salaries of teachers.

(*a*) Not exceeding £50 per annum for each qualified male teacher.

(*b*) Not exceeding £30 per annum for each qualified female teacher.

(*c*) Not exceeding £150 per annum for each European teacher.

3. An initial grant not exceeding £100 for equipment for approved institutions.

III. *Ordinary Native Schools.* ("In no case shall the full grant be payable unless industrial education of a satisfactory character is given.")

1. Grants in aid of salaries of teachers—

(*a*) Not exceeding £20 per annum for every uncertificated teacher.

(*b*) Not exceeding £40 per annum for provisionally certificated teacher.

(*c*) Not exceeding £50 per annum for full certificated teacher.
(*d*) Not exceeding £70 per annum for European teacher.
(*e*) Not exceeding £20 per annum for industrial teacher.

(*N.B.*—The number of teachers for whom grants will be paid is one for every thirty pupils, "provided that the number enrolled exceeds any multiple of thirty by not less than ten, grants may be paid in respect of an additional teacher.")

IV. *Special Instruction Courses for Teachers*[1]

1. A grant not exceeding £36 in all, or 9s. per hour for each competent instructor.
2. Payment at the rate of 9s. per hour for approved competent instructors in industrial work.
3. A grant at the rate of 30s. per caput as subsistence allowance for each teacher in regular attendance.
4. A grant not exceeding £20 for every thirty teachers in attendance, for books and other school material needed in the course.

(D) Orange Free State

The annual vote of £4000 for Native education is allocated (half every six months) among the various mission organisations conducting Native schools. The allocation is based on the attendance returns, furnished by the mission organisations. In 1913 the allocation was at the rate of 3s. 6d. per pupil enrolled.

(E) Basutoland

I. The total grant to each mission will be calculated on the total average attendance of pupils in all its day schools and

[1] "At least until such time as a better-qualified type of Native teacher has been produced in the training institutions, courses of instruction extending over a period of about four weeks may be held periodically, in cases where not less than thirty acting teachers present themselves, and where adequate provision is forthcoming for class-room purposes, and the accommodation of instructors and teachers." (Regulations, section 26.)

institutions which are on the official list. It will be calculated at the rate of not less than 15s., or more than 18s., per unit of attendance.

II. The sum of money constituting the difference between the total grant and the sum payable to each school for its day schools and institutions will be allocated in the form of grants for special purposes, to be decided by the Department in conjunction with each central mission authority, at the beginning of each financial year.

III. *Grants to Elementary Schools*, as follows :—

	Average attendance.	Grant.
Third class . . .	20– 25	£16 Per annum.
	25– 45	£20 ,, ,,
Second class .	45– 60	£24+8 ,, ,,
	60– 70	£28+8 ,, ,,
First class . . .	70–100	£34+12+8 ,, ,,
	100–150	£34+12+8+8 ,, ,,
	over 150	£8 for each additional fifty pupils in attendance ,, ,,

IV. Head teachers of first-class schools receive a bonus of £3 per annum after five years' service, and an extra bonus of £3 per annum after ten years' service.

Section 2.—Other Sources of Financial Support

In addition to these Government grants-in-aid, which have been, and must continue to be, the chief source of income, funds for the maintenance of Native education are obtained from four other sources :—

(*a*) The Union Government.
(*b*) The Native Councils in the Transkei and Pondoland.
(*c*) The Native parents, through school fees, taxes, and contributions.
(*d*) European philanthropists in South Africa and overseas.

(*a*) Since 1915 the Union Government has made a direct grant of £600 per annum to the Inter-State Native College. It also provides the funds for the grants-in-aid which are distributed by the Provincial Councils.

(*b*) In the Transkeian Territories the grant in aid of teachers' salaries made by the Cape Government, which varies from £12 per annum for an uncertificated assistant up to £40 for a certificated head teacher, is supplemented by grants from the Transkeian General Council to the extent of 50 per cent. of the Education Department grant in the case of assistants, and 75 per cent. in the case of head teachers. In addition to this, teachers in these cases participate in the benefits of the Teachers' Good Service and Pension schemes. This system of supplementing from general revenue the amounts raised by local taxation for educational purposes is working very satisfactorily, and its gradual extension to other districts is recommended.

(*c*) *Fees.*—School fees are required in all the Native schools except those situated in the Native territories and in the reserves, where the Natives pay a special tax which is expended on education, roads, and other services for their benefit.

The school fees vary from threepence a month in the infant classes to two and three shillings in the higher standards. The amount collected in fees in the day schools depends largely on the activity of the teachers and missionary superintendents. That these fees can be collected if sufficient trouble be taken is shown by the satisfactory amounts received by such an active organisation as the American Zulu Board in Natal,[1] but that the Natives will avoid paying if they can is evidenced by the frequent complaints of missionaries and teachers.[2]

The present state of affairs is unsatisfactory, and the inequality of burden apparent. As was pointed out to the Cape Committee on Native Education, in the Ciskeian mission and aborigines' schools the teacher has often to wait for his salary until the missionary has rounded up the parents and extracted the fees. Again, when money is required to enable the school

[1] See *Report of American Zulu Mission*, 1914, and also the chart *infra*, p. 249.

[2] See, for example, the evidence of Messrs Schlali and Rubusana before the Cape Committee on Native Education, 1908, sections 704–714, 1395–1404 *et passim*.

to meet the requirements of the Department, it is the Christian Native who is mulcted, and, although the heathens may be sending their children to school, they escape payment. The position is worse in Natal, where the income of the school depends entirely on the average daily attendance, for the missionary cannot expel defaulters without reducing the amount of his grant.[1] The financial uncertainty is the bugbear of the missionary, and it is clear that a more satisfactory scheme must be devised.[2]

TABLE No. 28

THE INCOME OF THE NATIVE SCHOOLS OF NATAL FROM ALL SOURCES FOR THE YEARS 1905–1914, COMPILED FROM THE ANNUAL REPORTS OF THE SUPERINTENDENT OF EDUCATION

Year.	Government grant.			Amount contributed by Natives in fees, etc.			Amount contributed by Europeans.		
	£	s.	d.	£	s.	d.	£	s.	d.
1905	6,334	12	10	2475	3	7	9,845	16	3
1906	7,035	13	7	2479	2	4	5,018	8	9
1907	7,332	0	9	2247	11	7	10,130	3	3
1908	7,599	19	3	2884	12	0	10,063	3	9
1909	8,913	12	6	2773	12	10	5,547	5	4
1910	10,341	5	1	3293	0	4	5,230	1	4
1911	11,773	9	10	3504	18	9	4,987	14	11
1912	14,169	15	3	5308	0	3	5,582	6	3
1913	17,002	3	4	4729	0	2	7,137	14	1
1914	21,889	18	6	6138	14	1	7,726	6	0
1915	21,587	6	1	6941	2	2	8,011	18	1

(*d*) The fourth source of income is the contributions from missionary societies and other philanthropic bodies in South Africa and elsewhere. Recognising that Christianity and education must go hand in hand, these societies have regarded the extension of education as a legitimate charge against missionary

[1] When an exasperated missionary does take this extreme course of dismissing pupils he often has the satisfaction of seeing them received gladly and without payment by his denominational rival on the other side of the river!

[2] A suggested scheme is outlined *infra*, p. 258.

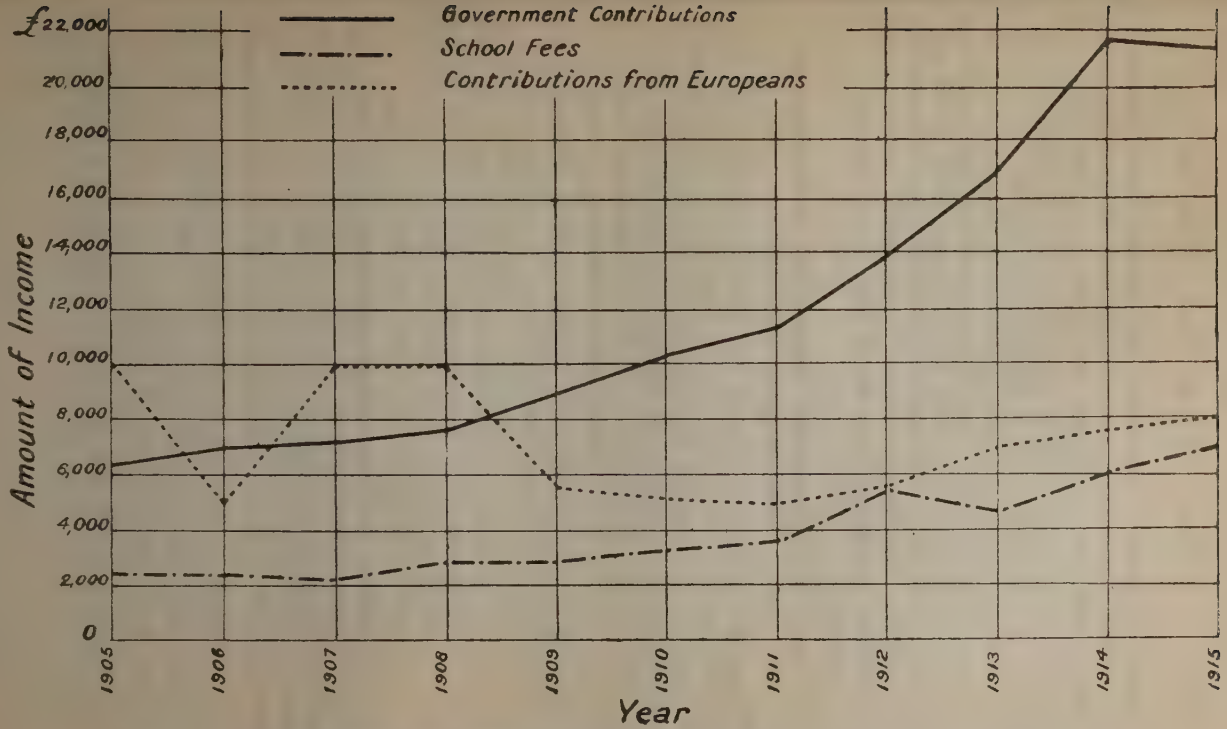

FIG. 15.—Showing amount and sources of revenue of the Government-aided Native schools of Natal for the period 1905–1915.

funds. While this willingness to support Native education still obtains,[1] there is a distinct tendency on the part of many overseas missions to place the responsibility of continuing the education of the Native on the people of South Africa themselves, and to restrict their expenditure mainly to religious purposes. The amounts contributed by the missionary societies vary in different years. In Tables 28 and 29 the income of the Native schools in Natal (the only province publishing this information) from all sources is indicated and represented graphically. The figures under "Fees" and "Amount contributed by Europeans" are supplied by the missionaries.

Section 3.—The Comparative Expenditure on European and Non-European Education

An attempt is here made to compare the amounts expended by the Union of South Africa on the education of Natives and Europeans. The figures used are the Census returns of 1911, and the figures for 1912 published in the *Report of the Union Under-Secretary for Education*, 1913. For a comprehension of the table the following explanations are necessary:—

(*a*) The number of persons of school age is estimated at 25 per cent. of the population.[2]

(*b*) Owing to the fact that statistics regarding the three kinds of Coloured people—Natives, Asiatics, and Coloured proper—are only kept separately in the returns of one province (Natal), it has been necessary to make comparison between Europeans and non-Europeans.

We find, then, that the comparative State expenditure on the *maintenance* of education is £4, 12s. 8d. for each European, and 2s. 1d. for each Coloured person of school age: in other words, *the State spends forty-five times as much on the maintenance of education for a European as it does on the education*

[1] For example, the United Free Church of Scotland Foreign Missions Committee has recently given property and money to the value of £10,000 to the South African Native College.

[2] This percentage, which has the sanction of custom, is supported by the Census returns of the United States, which give the percentage of children between the ages of seven and eighteen as 25·9 per cent. in the case of Negroes.

for a Coloured person. This, however, does not take into account two important facts :—

(*a*) The above figures do not include the interest on the money expended in school buildings and equipment. This amount, which cannot be less than £200,000 per annum, has been expended almost entirely on European education.

TABLE No. 29

	European.	Non-European.
1. Population	1,276,242	4,697,152
2. Persons of school age, *i.e.* 25 per cent. of 1	319,060	1,174,285
3. Average enrolment, 1912	190,329	175,030
4. Estimated percentage of persons of school age actually at school	59·7	14·9
5. Number of State schools *	1,325	26
6. Number of State-aided schools	3,043	2,374
7. Estimated proportionate expenditure :—		
(*a*) Administration	£48,187	£2,536†
(*b*) Inspection	57,446	6,382‡
(*c*) Teachers' salaries	1,189,493	
(*d*) Training of teachers, including bursaries	103,504	155,889
(*e*) Trades and industrial school, home industries	42,202	?
(*f*) Conveyance of pupils to school	1,010	..
(*g*) Indigent grants and free meals	18,425	..
(*h*) Superannuation of teachers	17,878	286§
Total	£1,478,145	£165,093
8. Per caput expenditure on number of children of school age	£4, 12s. 8d.	£0, 2s. 1d.

* *I.e.* erected and maintained entirely by Government.
† Estimated at 5 per cent. of total cost.
‡ Estimated at 10 per cent. of total cost.
§ Estimated from the number of Native names in the Cape Report.

(*b*) The term "Coloured" includes Asiatics and Coloured people proper as well as Natives. From the reports of the Cape Province the amount of money spent on each class separately is not shown, but from the Natal and Transvaal figures it is clear that the Asiatics and Coloured people proper are much more liberally treated than the Natives. Thus in Natal the comparative figures were :—

	Total grant-in-aid.		Cost per caput.
	£		£ s. d.
1,399 Coloured children . .	5,322	=	3 12 2
4,418 Indian children . . .	7,283	=	1 13 11
18,172 Native children . . .	15,014	=	0 16 5

A conservative estimate of the differential treatment afforded to the two races would be that the State spends fifty times as much on the education of each European as it does on the education of each Native.[1]

Section 4.—**Does Native Education receive its Fair Share of Financial Support?**

We have already shown that the amount of financial assistance afforded to Native education is inadequate. The next question is whether or not the Natives are receiving their fair share of financial support. The obvious basis of comparison is the amount contributed by the Europeans and Natives to general revenue, and the amount expended on the education of each race.[2] At the outset it should be stated that the

[1] "In 1913 Native education was responsible for 2·4 per cent. of the total bill for education, a proportion which cannot be said to err on the side of liberality." (*Third Report of the Council of Education, Transvaal*, p. 15.)

[2] It may be objected that other services, such as expenditure on police, justice, railways, roads, bridges, etc. etc., should be taken into consideration; but it must be remembered that the benefit of these services is enjoyed by Europeans and Natives alike. While it is no doubt true that a large proportion of (say) the expenditure on police is necessitated by the presence of the Natives, it is equally certain that the expenditure on railways, roads, and bridges, even in Native territories, is for the benefit of the European.

greater part of the Native contribution to revenue is through direct taxation, while almost half of the European contribution is raised through indirect taxation.

The manner in which the items of revenue are distributed in the official returns, and the impossibility of estimating the Natives' contribution to revenue through customs and excise duties, makes it difficult to do more than estimate roughly the contributions of each race to revenue. Mr W. B. Worsfold, who has attempted to separate the contributions of each race, estimates that in 1912 the actual as opposed to the nominal taxation of the two races was £9,500,000 for Europeans, and £1,500,000, for Natives.[1] If we accept these figures, we find that 1,278,025 Europeans contributed £9,500,000, or £7, 8s. 8d. per head, whereas 4,061,082 Natives contributed £1,500,000, or 7s. 4d. per head: that is, each European contributed in actual taxation *twenty times* as much as each Native. Coming back to our original question, we believe there are few who will be bold enough to assert that it is equitable that because each European is taxed twenty times as much as each Native, he should receive educational opportunities fifty times as great.

Even if it could be shown that other advantages enjoyed by the Native make up for the comparatively small amount of State money expended on his education, that would not absolve the State from the responsibility of improving and extending education; for, as we have already pointed out, not only is it the clear duty of the European to educate the Native, but it is indispensable to his interests, if not actually necessary for his survival, that he do so.[2]

[1] Worsfold, *The Union of South Africa*, p. 406. The reader who wishes to know how these figures are derived is referred to Mr Worsfold's book.

[2] Speaking of school conditions in Montgomery County, Maryland, U.S.A., the investigators (one of whom was an expert from the Bureau of Education) say: "It is probably true that the county is expending upon the Negro schools an amount as great as is paid by the Negro population in direct taxes. It is becoming a recognised principle of economy, however, that the responsibility of a city, county, or State to its people or to any part of them for the best interests of all the people in the political unit cannot be measured in terms of the direct taxes paid." ("An Educational Survey of a Suburban and Rural County," *U.S. Bureau of Education Bulletin*, 1913, No. 32.)

Section 5.—**The Basis of Government Financial Support**

A reference to the various systems of financial support for Native education [1] will not only show how the several provinces differ in respect to the amount and nature of their grants-in-aid, but will also indicate the absence of any settled principles on which their financial regulations are based. In some cases the grants are survivals of older systems, when conditions were simpler than they are to-day, and in others they have obviously been drawn up as more or less temporary expedients.

It seems desirable that certain fundamental principles of Government financial assistance should be formulated, and that the nature and amounts of the grants paid should be based on these principles. The fundamental principles may be summarised as follows :—

1. *The education of the South African Natives is the duty of the State, and the expense involved must be regarded as a legitimate charge against State funds.* In the past the expense of Native education has been met to a considerable extent by donations from mission societies and from other philanthropic agencies ; [2] and while it is highly desirable that contributions from these sources should continue, it is obvious that they must be regarded as supplementary, and not as a regular source of income for the maintenance of such a system of education as the State by its regulations, syllabuses, etc., regards as necessary for the Native people. The Union of South Africa should be too proud to depend upon charity for the performance of its recognised duty.

2. *State funds should only be expended for the secular instruction of the Native people.* While it may be necessary for the present and in the future to make use of missionary agencies, it must be a matter of principle that every penny of State

[1] See above, pp. 248–9 *et seq.*

[2] The income of Lovedale Training Institution for the three years 1905–1908 was derived from the following sources :—

Average total annual Government contribution . .	£2403	18	5
,, ,, ,, contribution from school fees .	5128	15	2
,, ,, ,, ,, from other sources .	5831	5	8

(*Appendix to Report of Cape Committee on Native Education*, p. viii.) See also p. 248 of this volume.

money be spent upon the schools, and it should be the right and duty of the Department of Native Education to satisfy itself that this is being done.

3. *The Natives themselves must share in the cost of Native education.* It should be a principle of policy that the Natives should, to a large and increasing extent, pay for their education. This payment should be made by means of (*a*) contributions to general revenue ; (*b*) taxation for education ; and (*c*) school fees. Steps should be taken to estimate more accurately the amount of money contributed to general revenue by the Natives. The principle of direct taxation for education is sound, and should be extended wherever possible.[1] Where special taxation for education is impossible, Native pupils should be required to pay school fees, and it should be a condition of Government financial assistance that these fees are regularly paid.[2]

Section 6.—**The Nature of the Government Grants**

The best way to determine the purposes for which Government grants-in-aid should be paid is to consider the needs of the missionary who is about to open a school.

1. *The School Site.*—The first need is the land for a school site. When the proposed school is to be located on an area reserved for Natives or on Crown lands there is no difficulty. A site will be granted by the Government. In towns it is generally possible to obtain a grant of land from the municipality. When the school is on land belonging to a private individual or corporation, the advisability of establishing a school should be largely determined by the nature of the Natives' occupancy of the land. If the tenancy is of a permanent nature, the owner will probably be persuaded that it is to his advantage to grant a site for school purposes. In any case, the possession of a school is of such direct and obvious benefit to the Natives concerned that it does not seem necessary to make provision for Government financial assistance towards

[1] Taxation for education will only be possible for the present in those parts of the country where a system of local self-government can be introduced.

[2] Missionary superintendents should, however, be allowed to accept a certain proportion of free pupils.

the purchase of a school site. The suitability of the site, especially for the teaching of agriculture, is a more difficult matter; but when it is pointed out that the Government is prepared to assist towards the cost of the building if erected on a suitable site, this difficulty can generally be overcome. If a suitable site cannot be obtained without extra cost, this cost should be borne by the people who are themselves going to benefit from the improved school, *i.e.* the Natives themselves.

2. *Buildings.*—The expense involved in the erection of the necessary school buildings is the first financial difficulty confronting the missionary. Building material is by no means cheap in South Africa, and the expense is increased by the difficulties of transport. A plan which has worked satisfactorily in Natal is for the Government to contribute one-third of the cost of the building up to a stated maximum, on condition that: (*a*) an approved site of at least five acres of land is vested for school purposes in the name of the Minister of Education or approved trustees; (*b*) the applicants enter into a bond to conduct a school satisfactorily for ten years, and in the event of the school being closed before that period, to repay to the Government 10 per cent. of the grant for each year or part of a year during which the school has not been conducted; (*c*) the plans are approved by the Department of Education, and adequate provision made for a water supply, sanitary arrangments, and accommodation for the teachers; and (*d*) that the building erected is properly insured. If this plan is adopted, the balance of the money could be provided by the mission society and the Natives themselves. Here is an excellent way to make use of voluntary contributions, as the building may well be used as a church or community centre, *provided always that it has been planned primarily as a school.*[1]

3. *Equipment.*—Another expenditure in which the Government should share is that for the necessary equipment. A grant of one-third of the cost of the necessary and approved furniture and apparatus would be reasonable, and the Inspector of Schools would satisfy himself that adequate care was being

[1] The Department of Native Education might well distribute approved plans of school buildings, with specifications and an estimate of cost, among missionary superintendents, Native councils, and others interested.

taken of it.[1] The manufacture of the special type of school furniture suitable for Native schools would be a very suitable undertaking for Native industrial schools.

4. *Teachers.*—The principal item of expenditure is, of course, the payment of teachers' salaries; and here the Government contribution should be greater. In suggesting two-thirds of the salary paid to the teacher up to certain stated limits, varying with the importance of the school and the qualifications of the teacher, the writer has been influenced by the following considerations:—The maximum Government grants, together with the capitation grant, are almost, if not entirely, sufficient to pay the customary salary of the grade of teacher employed. The balance of the salary, if any, will be met from school fees, which will also be sufficient to pay for consumable apparatus. There will be funds then for *some* kind of teacher for every school. The better qualified the teacher and the more effective the collection of school fees, the larger the amount of the Government grant.[2]

5. *Capitation Grants.*—To encourage regularity of attendance, yet not to penalise the teacher for events outside his control, a capitation grant, payable on the average daily attendance, and increasing in value with the grade of the school, is proposed.[3]

6. *Boarding Grants.*—The expense of conducting boarding schools, which are rendered necessary by the scattered nature of the Native population and the necessity for consolidation of schools for other than elementary work, is one which should be shared by the Government. The proposed grant of forty shillings per annum on behalf of boarders in intermediate and

[1] The Department of Native Education would generally have in stock a quantity of substantial but old-fashioned furniture discarded by the European schools. Much of this would be very suitable for Native schools, especially if the school is used as a church or community centre.

[2] This is a more satisfactory arrangement than that obtaining in Natal, where the grant in elementary schools is paid solely on the average daily attendance. There bad weather, epidemics, strict discipline often render the payment of the teacher's salary a precarious matter.

[3] The superiority in attendance of the Natal Native schools over the Cape Mission and Aborigines' schools (89 per cent. as against 82 and 83 per cent.) is due to the existence of the capitation grant system in Natal.

high schools is not much, but for the more definitely specialised and perhaps more useful vocational training higher grants are offered. The rate of grant proposed for teachers is designed to meet one-quarter of the students' living expenses for the first year, one-half the second year, and the whole the third year. To encourage apprentices to indenture themselves, the whole of their boarding expenses will be paid.

Section 7.—Proposed Government Grants-in-Aid

The Government grants in aid of Native education shall be paid in accordance with the following schedule :— [1]

(A) Elementary Schools

1. *Building Grant.*—A grant in aid of necessary and approved new buildings, limited to one-third of the cost of such up to a maximum Government contribution of £50

2. *Equipment Grant.*—A grant in money or in kind in aid of necessary and approved equipment, limited to one-third of the cost of such up to a maximum Government contribution of £20

3. *Grants in aid of Teachers.*—Two-thirds of the salary paid to each necessary and approved full-time teacher. The grades of teachers and the maximum Government grant to be paid on behalf of each are as follows :—

(*a*) Head teacher holding a first- or second-class teacher's certificate	£36
(*b*) Head teacher holding a third-class teacher's certificate	24
(*c*) Head teacher (uncertificated)	18
(*d*) Assistant teacher	16
(*e*) Pupil teacher	10

4. *Capitation Grants.*—A capitation grant, to be based on the average daily attendance, will be paid on behalf of each pupil at the rate of four shillings per annum. In "standard" schools and in "superior" schools the rate will be increased to six shillings and eight shillings respectively.[2]

[1] For an explanation of the several types of schools proposed, see *infra*, p. 273 *et seq.*

[2] For the meaning of these terms see Appendix D.

(B) Intermediate Schools

1. *Building Grant.*—A grant in aid of necessary and approved new buildings, limited to one-third of the cost of such up to a maximum Government contribution of . . . £100

2. *Equipment Grant.*—A grant in money or in kind in aid of necessary and approved equipment, limited to one-third of the cost of such up to a maximum Government contribution of £40

3. *Grants in aid of Teachers.*—Two-thirds of the salary paid to each necessary and approved full-time teacher. The grades of teachers and the maximum Government grant to be paid on behalf of each are as follows :—

(*a*) Native head teacher holding a first-class certificate, or certificated European head teacher £64

(*b*) Native head teacher holding a second-class certificate, or uncertificated European head teacher 48

(*c*) Assistant certificated 24

4. *Capitation Grant.*—A capitation grant, to be based on the average daily attendance, will be paid on behalf of each pupil at the rate of twenty shillings per annum in the case of a "standard" school, and thirty shillings in the case of a "superior" school.

5. *Boarding Grant.*—A maintenance grant at the rate of forty shillings per annum for each boarder in residence the whole school year.

(C) High Schools

1. *Building Grant.*—A grant in aid of necessary and approved new buildings, limited to one-third of the cost of such up to a maximum Government contribution of . . £200

2. *Equipment Grant.*—A grant in money or in kind in aid of necessary and approved equipment, limited to one-third of the cost of such up to a maximum Government contribution of £80

3. *Grants in aid of Teachers.*—Two-thirds of the salary paid to each necessary and approved full-time teacher. The grades

of teachers and the maximum Government grant to be paid on behalf of each are as follows :—

(*a*) European head teacher holding the necessary academic and professional qualification . £150
(*b*) Native assistant holding a first-class certificate, or certificated European assistant . 56
(*c*) Native assistant holding a second-class certificate, or uncertificated European assistant 36

4. *Capitation Grant.*—A capitation grant, to be based on the average daily attendance, will be paid on behalf of each pupil at the rate of sixty shillings per annum.

5. *Boarding Grant.*—A maintenance grant at the rate of forty shillings per annum for each boarder in residence the whole school year.

(D) Training Institutions

1. *Building Grant.*—A grant in aid of necessary and approved new buildings, limited to one-third of the cost of such up to a maximum Government contribution of . . £300

2. *Equipment Grant.*—A grant in money or in kind in aid of necessary and approved equipment, limited to one-third of the cost of such up to a maximum Government contribution of £75

3. *Grants in aid of Instructors.*—Two-thirds of the salary paid to each necessary and approved full-time instructor. The grades of instructors and the maximum Government grant to be paid on behalf of each are as follows :—

(*a*) European principal academically and professionally qualified £200
(*b*) Assistant instructor [1] academically and professionally qualified £120

[1] No grant will be paid unless there is at least one assistant instructor in addition to the principal. Grants for additional assistant instructors will be paid as follows :—

For two assistant instructors when the enrolment is from 30 to 59
„ three „ „ „ „ 60 to 99
„ four „ „ „ „ 100 to 150
and an additional instructor for each 50 students.

4. *Capitation Grant.*—A capitation grant, to be based on the average daily attendance, will be paid on behalf of each pupil at the rate of £3 per annum.

5. *Boarding Grant.*—A maintenance grant will be paid for each student who completes [1] the courses of study. The rates will be :

(*a*) For first-year students	£3
(*b*) For second-year students	6
(*c*) For third-year students	12

provided that before the grant be paid the applicant bind himself to teach in a Government-aided school for a period of two years in the case of a holder of a third-class certificate, three in the case of the holder of a second-class certificate, and five in the case of the holder of a first-class certificate.

(E) Industrial Schools

1. *Building Grant.*—A grant in aid of necessary and approved new buildings, limited to one-half of the cost of such up to a maximum Government contribution of £300 in any one year, or £1000 in all to any one institution.

2. *Equipment Grant.*—A grant in aid of necessary and approved equipment, limited to one-half of the cost of such up to a maximum Government contribution of £100 in any one year, or £300 in all to any one institution.

3. *Grants in aid of Instructors.*—Two-thirds of the salary paid to each necessary and approved full-time instructor. The grades of instructors and the maximum Government grant to be paid on behalf of each are as follows :—

(*a*) European principal properly qualified . .	£200
(*b*) Assistant properly qualified [2] . . .	120

[1] *I.e.* attends regularly and receives satisfactory reports. Boarding grants will not be paid for students repeating a course.

[2] No grant will be paid for an assistant unless there are at least fifteen trade students (including at least five apprentices) who are taking the trade or trades taught by such instructor.

As a rule grants will not be paid for more than three assistants at any one institution.

4. *Capitation Grant.*—A capitation grant, to be based on the average daily attendance, will be paid on behalf of each pupil at the rate of £3 per annum.

5. *Boarding Grant.*—A maintenance grant of £12 per annum will be paid for each properly indentured apprentice who successfully completes the prescribed courses.

For industrial school students, other than apprentices, the rate of grant for high school boarders will be paid.

CHAPTER XIII

PROPOSED ADMINISTRATION OF NATIVE EDUCATION

As we have shown, the administration of Native education has hitherto been conducted solely by the Education Departments. While we agree that the Departments, as voicing the views of the State, must have the greatest share and the final word in administration, yet in order to arouse a general interest in the education of Natives, and in view of the fact that the State does not assume the total responsibility for Native education in the same way it does for European education, official recognition should be given to the two other administrative factors in Native education, viz. the missionaries and the Native councils.

Section 1.—The Three Factors in Administration

(A) *The State.*—The right of the State to predominance will be readily admitted. Education has become a State function in all civilised countries, as these have come to realise that their very existence depends upon it. In a country such as South Africa, where only a fraction of the population is carrying on the Government, the need for State paramountcy becomes all the greater. So much so, that in the writer's opinion the time has come to require the State licensing of all schools. At present it is possible for anyone to open a school for Natives without notifying the authorities. Not only is there a great deal of incompetent teaching being carried on, but it is quite possible for political doctrines at variance with those of the ruling classes to be taught in such schools. The State rightly requires the licensing of physicians and lawyers; in the interests

of the community it should exercise an oversight over the activities of teachers, and especially of teachers in Native schools. It is not intended that the activities of private schools should necessarily be restricted. The object of the licence is that the State should know who are engaged in teaching Natives, and that the schools should be open to the inspection of Government officials.

(B) *The Missionaries.*—The existence of a system of Native education is due to the missionaries. They are to-day, and must for some time continue to be, the agency which is carrying on the work; they are charged with certain duties by the State, and yet they have no share in the administration of Native education.[1] It is in the interest of all concerned that definite recognition should be given to the missionaries. This could be effected in two ways: (*a*) by the establishment of a Missionary Board of Advice; and (*b*) by the recognition of certain missionary superintendents as managers of Native schools.

(*a*) *The Missionary Board of Advice.*—This Board of Advice should be composed of representatives from the chief missions, who should meet in conference annually with the Chief Inspector of Native Schools, the Inspectors of Native Schools, and a representative from the Department of Native Affairs.

The functions of this body should be purely advisory, and the result of their deliberations should be transmitted to the Superintendent of Education to be published *in extenso* in his annual report.[2]

[1] Except in Natal and Basutoland, where there are Advisory Boards of representative missionaries.

[2] The danger in the appointment of Advisory Boards is that such boards are tempted to interfere in administration. The powers and duties of the boards should be clearly defined. Their function is to be purely advisory, to meet with the officials of the Department of Native Education to discuss critically the policy of the Department, and to offer suggestions for its improvement. The result of the deliberations are forwarded to the Superintendent of Education and are printed in his report. If the missionary members of the Board of Advice are not satisfied with the actions of officials or with the treatment afforded to their recommendations, they can lay their complaints before Parliament. The meetings of the board are not the place for discussion of such matters.

(*b*) *The Missionary Superintendent.*—Certain of the missionaries should be recognised as missionary superintendents or managers of Native schools, with specified duties, powers, and rights.[1]

To simplify the administration, no manager should, as a rule, be recognised who is in charge of fewer than ten or more than a hundred schools. The manager would be responsible to the Education Department, through the District Inspector of Native Schools, for the appointment and payment of teachers, and for seeing that the regulations of the Department were carried out; but to avoid friction resulting from dual control, questions of curriculum, method, and the teaching generally, should be referred to the inspector.

All grants in aid of Native schools should be paid to him, and he should be required to submit his accounts for audit by an official appointed by the Government. He should be required to visit all the schools under his management at least twice a year.

(C) *The Native Councils.*—Wherever a form of local self-government has been given to Natives, some share in the administration of Native education through representation on the Governing Council has followed as a matter of course, and the practice is working satisfactorily.[2] Seeing, however, that these councils are but learning the art of government, it is desirable that there should be on them a European official or missionary,[3] and that, in any case, their proposals regarding education should be subject to the revision of the Department administering Native education.

The comparative want of finish in the work done, and inefficiency in the administration of institutions conducted by Native missionaries, has induced a feeling that supervision by a European missionary should be made a condition of Government assistance. The writer does not share that view. The Native must learn to stand by himself; he must ultimately

[1] This was strongly advocated by the Cape Native Education Commission. See section 7 of the *Report.*

[2] See *Evidence of Cape Native Education Commission*, section 680 *et seq.*, and *Report*, section 7.

[3] The presence of a European seems to be necessary to prevent the meetings from degenerating into ineffective debating societies.

administer his own local affairs; and a beginning in Native administration of schools must some time be made. The cautious extension of power to approved Native missionaries and Native councils must be part of our scheme of Native self-government.

Section 2.—The Department of Native Education

(A) *Special Staffs for Native Education.*—Natal is the only province which maintains a separate department for Native education. In that province there are three inspectors solely for Native schools. In the other provinces the same officials inspect both European and Native schools. In Basutoland, of course, in view of the paucity of Europeans, the inspection of Native schools is the chief function of the Department of Education.

If efficient and sympathetic supervision of Native schools is necessary, a separate department of Native education, or at least a separate set of officials, as in Natal, seems also to be necessary. Elsewhere in this volume [1] we have shown that the supervision of Native schools in all the provinces is inadequate. The position in Natal is the least unsatisfactory, owing to the separate staff, for in the other provinces, where the same official has to supervise both European and Native schools, it is almost impossible that the Native schools should not be neglected. A further argument for separate officials is that the inspection of Native schools requires special qualifications. In addition to the hardships of a country school inspector's life in South Africa, the inaccessibility of the schools, the length of the journeys, the long absences from home, the want of comfort at the country hotels and stores, there is in Native work the constant dealing with a backward people, the very elementary character of the work, and the monotony of doing the same work every day. The inspection of Native schools should only be undertaken by enthusiastic educators in full sympathy with the Native people, and, if possible, imbued with something of the missionary spirit. The strongest argument, however, for separate inspectors for Native schools is

[1] P. 106.

the necessity for a knowledge of the Native language and customs. Under our reformed scheme of supervision, one of the most important functions of the inspector of Native schools will be to hold meetings with Native chiefs and headmen, and to secure their co-operation with the schools. For this a knowledge of the Native language and customs is necessary.

(B) *The Officials of the Department.*—The Department of Native Education should consist of a Chief Inspector of Native Schools directly responsible to the Superintendent or Director of Education, district inspectors of schools, Native supervisors, and the necessary clerical staff.

(*a*) *Chief Inspector.*—The Chief Inspector of Native Schools should be the chief administrative officer, and might also have the supervision of all training colleges and higher institutions in the province. Under him would be the district inspectors of Native schools.

(*b*) *District Inspectors.*—The number of these would depend on the number of schools. Under the present system of individual examination, the maximum number of schools which should be allotted to an inspector is 100, according to the opinion of the Superintendent-General of the Cape.[1] As there are not less than 2500 Native and Coloured schools in South Africa, and as these are so widely scattered, considerably more than 25 special Native school inspectors would be required.

Under a reformed system in which the inspector would content himself with a general oversight of the schools in the district, leaving the personal contact with pupils in the elementary schools to the Native teachers and supervisors, and making use of the co-operation of the missionary managers, an inspector could probably efficiently administer 150 schools. As a working basis we may then conclude that in addition to the Chief Inspector, an inspector of Native schools for every 150 schools would be necessary.

(C) *Supervisors.*—Acting under the general directions of the district inspectors of Native schools would be the corps of Native supervisors. The duties of these officials would be to visit the schools in turn, improving the instruction and bringing inspiration and knowledge of new methods to the teachers. A knowledge of the industrial training possible in

[1] *Report*, 1912, p. 4.

elementary day schools would be a necessary qualification for supervisors. One supervisor for every 50 Native schools would be necessary.

In view of the reduction in the number of inspectors, and the comparatively low price at which Native supervisors can be obtained, the increase in cost of this system would not be very great, while the gain in efficiency would be immeasurable.[1]

Section 3.—**The Functions of the Department of Native Education**

The Department of Native Education will be the chief administrative and executive body to carry out the general policy of the State with regard to Native education. The determination of the general policy should be the duty of Parliament; the rules and regulations for the general conduct of Native education should represent the combined knowledge and experience and skill of the Superintendent of Education, the officials of the Department of Native Education, and the Missionary Board of Advice. In the preparation of syllabuses the officials of the Department of Native Education should consult with a committee of principals of Native training colleges and institutions, to be selected jointly by the Advisory Board and the Chief Inspector of Native Schools. In this way all the parties concerned will be represented in the *preparation* of the scheme of Native education. The administration and execution of this scheme, when completed, should be the sole task of the Department of Native Education. Included in the Department's functions will be the licensing and certification of teachers in public and private schools; the requirement of uniform records and reports from *all* educational institutions for Natives, both State and private; the classification and standardisation of schools; the delimitation of the spheres of action of State-aided schools in cases of unnecessary over-

[1] *Under present system of individual examination*—One district inspector per 100 schools for 2500 schools at £400 per annum = £10,000.
Under proposed system of inspection and supervision—One district inspector per 150 schools for 2500 schools at £400 per annum = £6800. One supervisor per 50 schools for 2500 schools at £120 per annum = £6000. Total, £12,800.

lapping; the determination, subject to the approval of Parliament, of the nature and amounts of grants-in-aid; the framing of minimum requirements regarding building and equipment; the preparation and publication of a syllabus of instruction, and of handbooks for use in Native schools; the allowance of modifications of the syllabus on good cause shown; the preparation of estimates and reports for Native education; the publication of text-books for use in Native schools; and any other functions which may be assigned to it by the Superintendent of Education.

Section 4.—**The Powers and Duties of the Chief Inspector of Native Schools**

The Chief Inspector of Native Schools should be the chief executive officer of the Department of Native Education, and should carry into effect the policy of the Department. He should be responsible to the Superintendent of Education for the proper administration of his department. He should select and nominate for appointment all inspectors of Native schools and supervisors, and have general supervisory control over them. He should authorise the appointment of all principals and teachers recommended by the missionary superintendents and approved by the district inspectors. He should prepare and publish courses of study, and rules and regulations, and also periodical bulletins of information for Native teachers. He should conduct the examinations for teachers and recommend the issue of certificates. He should be responsible for the inspection and supervision of all training institutions, industrial and other secondary schools. He should hold conferences with the inspectors of Native schools and the Mission Board of Advice, and should prepare a full report, with figures and tables, for the annual report of the Superintendent of Education.

Section 5.—**The Powers and Duties of the Inspectors of Native Schools**

The inspector of Native schools should be the executive officer of the Department of Native Education in the district to which he is appointed, and should be responsible to the

Chief Inspector of Native Schools for the administration of education in his district. He should visit all the schools in his district at least once a year, and report to the Chief Inspector on their efficiency, as shown by their condition, organisation, classification of pupils, methods of instruction, and attainments of pupils. He will conduct general class examinations, but the promotion of pupils will be the duty of the principal. He should hold teachers' meetings, and also confer with the missionary superintendents, missionaries, magistrates, chiefs and other representative Natives regarding the extension of education. He should be responsible for the work of the Native supervisors in his district. He should submit an annual report to the Chief Inspector on the work of his district, and make recommendations for the improvement of the system. No one should be appointed an inspector of Native schools who does not possess a working knowledge of the language, hold a teacher's certificate, and have had at least two years' experience of teaching.

Section 6.—**The Powers and Duties of Supervisors**

The supervisor of Native schools should be a Native of unimpeachable character, executive ability, tact, and sympathy. He should hold a teacher's certificate and should have demonstrated his ability as a teacher in an elementary school. He should also have a competent knowledge of the industrial training possible in an elementary Native school. He will be required to visit the schools in his supervisory district at least twice a year, spending a day or two at each school to hold teachers' meetings, to assist the teachers in the organisation of their schools, to criticise the teaching constructively, to give model lessons, to improve the method of teaching, to introduce suitable manual and industrial training, and generally to foster the development of the schools in every way.[1] The supervisor will also interview Native chiefs, headmen, and clergymen, and will urge the establishment of new schools. At the beginning of each week he will forward to the district

[1] He must be made to understand clearly that he is not an *inspector*, and he must be strictly non-denominational in his relation to the schools.

inspector of Native schools his itinerary, and at the close of the week will give an account of his activities.

Section 7.—The Reorganised System of Administration

At present the control of all Government-aided schools for Natives, except the recently established Inter-State Native College, is in the hands of the Provincial Councils. How long this arrangement will continue cannot be foreseen, but in the following *résumé* of the proposed reorganisation an attempt has been made to provide for the possibility of Native education being taken over by the Union Government.

At the head of the sytem comes the Union or Provincial Legislature, representing the European section of the South African people, who must in the last analysis control Native education. The executive power of the Legislature is vested in the Minister of Education in the case of the Union Government, or in the Executive Committees in the case of the Provincial Councils. Under and in close touch with the Minister or Committee is the permanent head of the Department of Education—the Superintendent of Education. The Superintendent of either the Union or Provincial Departments will delegate the control of the Department or Division of Native Education to a Superintendent or Chief Inspector of Native Schools, who will be responsible to him for the carrying out of the policy of the Legislature with regard to Native education. Under the Superintendent or Chief Inspector of Native Schools will be the district inspectors of Native schools, and, in the case of a Union system, the inspector of Native secondary schools.[1]

The district inspectors will be responsible to the Chief Inspector for the administration of the system of Native primary education and the inspection of schools. They will be assisted by Native supervisors in the case of the elementary schools, but will themselves undertake the supervision of the intermediate schools. The missionary superintendents and the Native councils should be responsible to the district in-

[1] In a provincial system inspectors of Native secondary schools will not be necessary, the duties of this office being carried out by the Chief Inspector of Native Schools himself.

spector for the carrying out of the functions allotted to them by the Department or Division of Native Education in so far as they relate to elementary and intermediate schools; in matters pertaining to secondary education they will be answerable to the inspector of secondary schools or to the Chief Inspector.

The relationship of the different officials and parts of

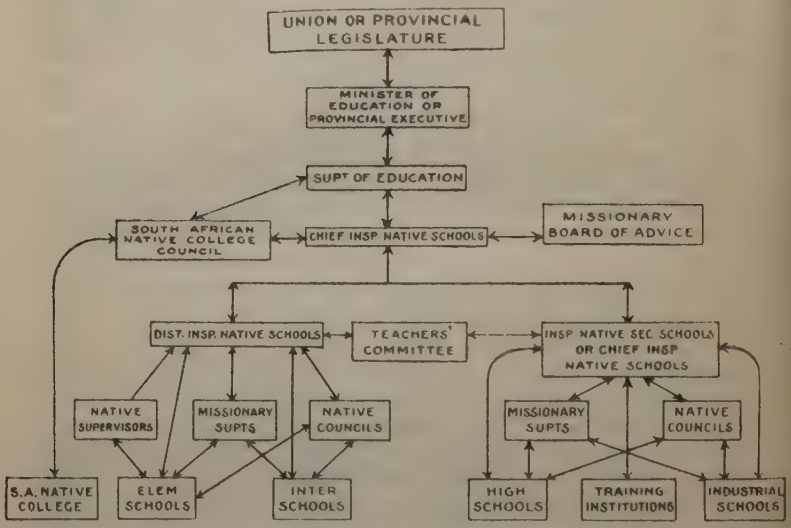

FIG. 16.—Showing the relationship of the different officials and parts of the proposed system.

the system is shown on the accompanying diagram. To facilitate administration, communications should ordinarily pass as there shown, but it should always be competent for any parent, teacher, missionary, Native council, or Government official to refer any matter direct to the Chief Inspector, the Superintendent of Education, or to the Minister of Education.

It remains to speak of the position of the three independent or semi-independent bodies included in our scheme:—

(*a*) The Council of the Inter-State Native College should come under the control of the Superintendent of Education, and should include a representative from the Union Department of Education under a Union system, or one from each of the contributing Provincial Departments in the case of a provincial system.

(*b*) The Missionary Board of Advice should include the Chief Inspector of Native Schools, district inspectors of Native schools (one from each province in the case of a Union system, or all in the case of a provincial system), and a representative from the Department of Native Affairs.

(*c*) The Committees of Teachers in Native Schools should for the present consist of experienced teachers in Native schools and institutes, half to be chosen by the Missionary Board of Advice, and half by the Department of Native Education. These committees should not only consider such matters as are laid before them by the Department of Native Education, but should be allowed and encouraged to approach the Department on matters affecting the curriculum and methods of Native education.

Section 8.—**The Reorganised School System**

As we have already shown, there exist to-day the following types of Native schools: elementary day schools, elementary and secondary boarding schools, a high school and high school classes, industrial schools, and training institutions. The nomenclature varies in the several provinces, and there is a good deal of overlapping.

Before attempting to propose a reorganised scheme, it is necessary to differentiate between primary and secondary education.

The purpose of primary education is to develop in the child such habits, interests, and character, and to supply him with such knowledge and skill, that his "set" may be in the direction approved by society, and that he may possess a right and sound foundation on which to build the further education which he must receive in the world or in the school. It is a period when

the school should seek to give the knowledge and skill which are needed by *all* of the children for whom it is established, when likenesses rather than differences should be stressed, and when specialisation is untimely. Broadly speaking, elementary education may well be uniform for all pupils.

Secondary education is the conscious development in schools and institutions of the habits, interests, character, knowledge, and skill of the pupils in the light of their physical and mental maturity, their individual differences and capacities, and their future occupations, all conditioned by the opportunities and needs of the society into which they will enter. It should take place at the period when the physical, mental, and spiritual changes are occurring, and when the pupils begin to show particular aptitudes and inclinations. Secondary education, then, should be *specialised* to a greater or less extent.

In the case of our Native children the society which is directing their destiny through education is at present, and must for a long time continue to be, composed of members of another race. It will be many years before the Native people are competent to condition the development of their children. This tremendous responsibility has been, and must continue to be, assumed by the Europeans, and throughout this study the writer has attempted to bear that patent fact in mind.

What kind of schools, then, are necessary for the development of the Native people in present-day South Africa ?

(A) Elementary Schools

The necessity for elementary schools has been recognised, as is shown by their establishment, Government recognition, and support throughout the country. Two kinds of elementary schools are needed—the small rural elementary school proper, and the central consolidated or intermediate school.

(*a*) *The Elementary School.* — The one- or two-teacher elementary rural school is necessary to supply the elements of education to the mass of the people; but because of the scattered nature of the population, these schools will generally be small, poorly staffed, and inadequately equipped. They can do little more than teach the three R's and a few forms of manual or

industrial education. The course of study for the normal child should therefore not extend over five years, *i.e.* one year in the infant class and four in the standards.

(*b*) *The Intermediate Schools.*—Instead of allowing the elementary rural school to attempt more than it can possibly accomplish, it will be necessary to establish intermediate schools at convenient centres to which the pupils from the elementary rural schools may be drafted after they have completed the work of Standard IV. For the most part these schools should be boarding schools, for it is highly desirable that for the present, at anyrate, young Native boys and girls should be brought into a better atmosphere than that of the average "raw" Native home. At the intermediate school the work of the elementary school will be continued; but with the larger and better-trained staff, and the more adequate apparatus, a more complete programme both on the academic and industrial sides can be accomplished. For some of the older and bigger boys and girls it might be better if they passed direct from the elementary school to the industrial school.

(B) Secondary Schools

The purpose of these schools is to offer some specialised training for the future vocations of Native pupils. As the opportunities and needs of the people increase, the number of these schools will have to be increased, but for the present only three types of secondary schools appear to be necessary.

(*a*) *Training Institutions for Teachers.*—To supply the schools with trained teachers a plentiful supply of training institutions is needed. A three-years course should be offered, but to meet the pressing demand for teachers, and the economic necessities of the students, the course for each year should be fairly well rounded off, so that those students who are compelled to leave at the end of the first or second year should have a knowledge of the elements of teaching. To enable this to be done, the work of the first year at the training institution should be largely professional, the academic part of the work having been almost completed in Standard VI. of the intermediate school.

(*b*) *High Schools.*—The three-year high school course should be designed for the following types of students:—

(i.) Those who, by reason of their immaturity, are not able to take up the hard physical work of the trades school, or to enter the training institutions.
(ii.) Those who wish to be prepared for entrance to the Inter-State Native College, particularly on the academic side.
(iii.) Those who wish to be prepared for the lower ranks of clerical employment.
(iv.) Those who, for any other reason, wish to continue a wider general education.

(*c*) *Industrial Schools.*—These special schools will offer one-, two-, and three-year courses in any or all of the following trades and industries: farming, carpentry, cabinetmaking, blacksmithing, waggonmaking, masonry, brickmaking, shoe and harness making, tailoring, cookery, laundry work, dressmaking, millinery, and any of the occupations in which Natives may participate. The object of the trades school is to train apprentices and others for special vocations. The period of instruction will vary in the case of the different occupations. Apprentices, of course, must remain to complete the period of their apprenticeship; but while the other students will be induced in every possible way to complete their course, it should be recognised that some will be compelled to leave earlier, and provision should be made accordingly.

For social and economic reasons it is highly desirable that the three kinds of secondary institutions should be conducted at one and the same institution. All branches of secondary education deserve the same honourable treatment; the industrial students should receive the same recognition as the student-teachers, and the teachers should feel that they are as good as the high-school pupils. The student-teachers and the high-school students will make use of the industrial workshops for their manual training, and the industrial students will use the classrooms at night for their academic continuation work. To encourage this socialised conception of secondary education, it is suggested that only institutions with the three kinds of

secondary work should be officially recognised by the honourable title of "Native Institutes."

(C) The South African Native College[1]

The apex of the system of Native education is the South African Native College. No system of Native education can be satisfactory either to the Europeans or Natives of South Africa which does not hold out to the Native boy or girl in the infant class the opportunity of progressing through the various stages up to the institution of collegiate rank at which he may be prepared for the professions or for the higher forms of industrial and technical work.

The accompanying diagram will illustrate the progression of a pupil from the infant class to the college. An attempt has been made to co-ordinate the schools, but at the same time the nature of the work of each has been designed so that the pupil who is compelled to leave any of the schools permanently may find himself endowed with a certain definite amount of knowledge and skill, and prepared to take up some form of honourable employment.

To make such a system of Native education possible, not only are Government recognition and Government assistance necessary, but means must be devised whereby the poor but deserving Native boy may progress from grade to grade, and from school to school, by means of bursary, loan, or by "working his way through."[2] The nucleus of such a co-ordinated

[1] For a fuller treatment of this important subject see p. 296.

[2] One of the most praiseworthy features of the American system of education is the provision made by high-school and college authorities whereby a poor but deserving student is enabled to support himself either by a loan or, more commonly, by working at some employment part time. Most of the colleges maintain a bureau to find employment for such students. Many of the writer's fellow-students at Columbia University partly supported themselves by waiting at restaurants, tending house furnaces, coaching backward pupils, acting as nurse-girls, and similar part-time jobs. At Hampton and Tuskegee no student is refused on the score of poverty. Any student who can satisfy the entrance requirements may work his way through by doing manual labour during the daytime at a fixed rate of remuneration to pay for his board and by receiving his education at nights. The writer recently met some South African Natives at Tuskegee who were thus working their way through.

scheme of Native elementary and secondary education already exists in all the provinces but the Orange Free State, and the

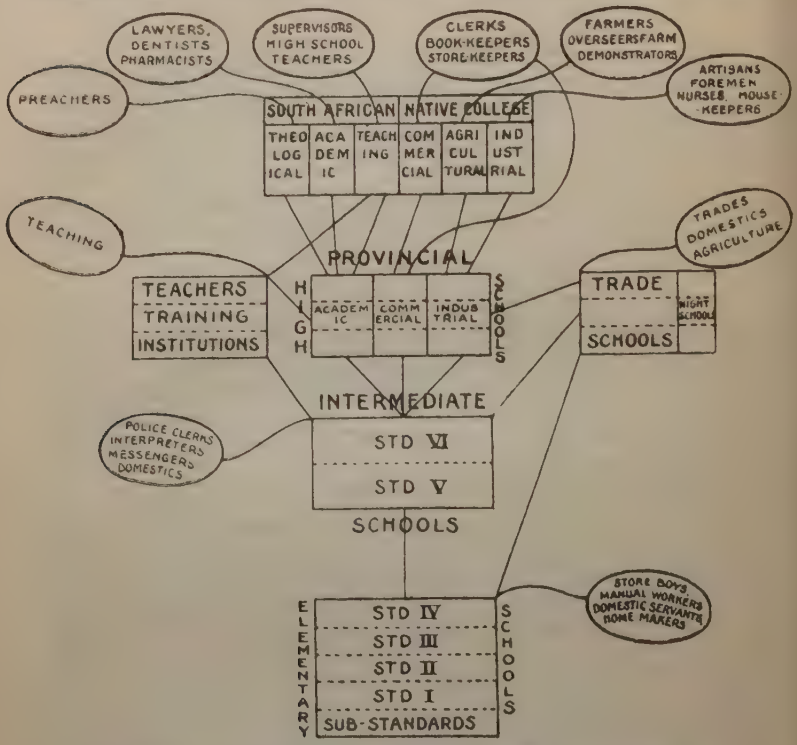

FIG. 17.—Showing proposed reorganisation of the system of Native schools in South Africa.

recently established South African Native College at Lovedale crowns the system. What are now needed are definition of the function of each type of school, a standardised nomenclature, and Government recognition.

CHAPTER XIV

PROPOSED COURSES OF STUDY

In accordance with the principles already laid down, the determination of the detailed courses of study should be the joint work of the officials of the Education Department and of representative teachers actually engaged in Native work. All that the writer has attempted to do in the following pages is to outline a scheme which will make provision for certain fundamental considerations.

1. *Completeness.*—The course of study in each type of school will represent a definite amount of training and knowledge, which, while leading up to the work of the school of higher grade, will offer a well-rounded-off course for those pupils who are unable to proceed further.

2. *Utility.*—The subjects chosen have been included because of their definite and demonstrable utility. No subjects have been included because of their traditional or disciplinary value. Throughout the criterion has been, " Is this training or knowledge which will definitely function in the life of the pupil ? "

3. *Grading.*—An attempt has been made to grade the work so that the standards are of equal difficulty. It is expected that the elimination of subject-matter of traditional value only, and especially the reduction of the work required of the lower classes, will reduce the present excessive amount of retardation through non-promotion.

4. *Applicability.*—The requirements throughout have been determined by the nature of the educational machinery at present available. No new subjects of study have been included, nor should any of the requirements be beyond the capabilities of the average teacher in the average Native school.

5. *Temporary Nature.*—These courses of study, and indeed all courses of study, have temporary value only. Further experience with Native education as reported by supervisors and teachers' committees, the changing educational needs as they are determined by the changing social conditions of the Natives, a more abundant supply of better-trained teachers, will render any course of study unsuitable in less than a decade.

6. *Recognition of the Vernacular.*—The vernacular is officially recognised and prescribed in all parts of the course. In the Sub-Standard and Standard I., which we may call the Vernacular Period, the mother-tongue is the chief subject and medium of instruction ; in Standards II., III., IV., the Mixed Period, both the vernacular and English or Dutch are used ; but in Standards V. and over, the English or Dutch Period, the non-mother-tongue is the chief subject and medium, though the use of the vernacular never ceases entirely.

Section 1.—**The Elementary School Course of Study**

This course of study, which is planned for five years, but which may be taken in less time by the brighter and better-taught pupils, is designed for the special needs of that large number of pupils who will not be able to proceed further with their studies. The pupil who completes the course should be able to speak, read, and write his Native language well. He should also be able to carry on an ordinary conversation in English or Dutch, write a simple letter correctly in one of these languages, and read a simple book. He will know enough arithmetic to be able to make his simple purchases and sales at the country store correctly. The work in nature study should give him a general knowledge of the commoner wild and domestic animals, and of the way in which the articles of his diet and clothing are manufactured. It will also teach him the origin of simple natural phenomena, such as thunder, lightning, the seasons, etc., so that he may not attribute these to spirit agencies. The course in practical hygiene will show him how to take care of his health. His geographical knowledge will extend as far as the topography of South Africa. In history he will have been taught the elements of the history of South Africa, together with an outline of the rights and

duties of Natives. The course in industrial training should have taught him the simpler Native crafts, the useful European art of sewing, and the elements of practical agriculture, while proving that there is nothing lowering in manual work.

The subjects suggested and their location in the course of study are indicated in the syllabus on pp. 282, 283.

In connection with this proposed syllabus the following points may be noted:—

1. The course of study in religious and moral training should be drawn up by a committee of the Advisory Board. It should not be impossible for the several denominations to devise a common non-doctrinal syllabus, at least for the elementary schools.

The great advantage in a common syllabus is that the subject of religious and moral training might then receive official recognition, and could become a subject of inspection and examination. At present the Government inspectors do not deal with the subject of religious instruction, with the result that the teacher is apt to neglect it in favour of the other subjects. Missionaries report that this important subject is often neglected because it is not formally examined by the inspectors. Instruction and examination in religious and moral instruction should be conducted in the vernacular.

2. There are at present no suitably graded reading books in Zulu and Kafir; but once the vernacular is given official recognition, the publishers will be prepared to supply suitable books. In view of the fact that the vernacular readers will be the only books used by a large number of pupils, it is important that the greatest care should be taken in its preparation. A mere story reader is not wanted. An inspirational, informative reader dealing with South African topics, intelligible and interesting to the Natives, is what is needed.

3. The nature of the English or Dutch and the vernacular grammar taught should be different. The latter might be analytical and corrective, the former should be constructive and instructional.[1]

[1] The difference may be illustrated thus: what is wanted for the vernacular is a grammar similar to the Latin grammars in use to-day. For English and Dutch a book of the "Language Lesson type" is needed.

CURRICULUM FOR ELEMENTARY SCHOOLS.

		Vernacular period.		Mixed period.		
Subject.		Sub-Standard.	Standard I.	Standard II.	Standard III.	Standard IV.
Religious and moral training.		Daily instruction in the vernacular on a special Scripture syllabus, together with instruction in moral habits, *e.g.* honesty truthfulness, reverence, etc.				
Vernacular.	Reading	Phonic alphabet, word-building, and simple sentences from charts.	Primers and Vernacular Reader No. 1	Reader No. 2.	Reader No. 3.	Reader No. 4.
	Spelling	Selected words from charts.	From Reader.	From Reader.	From Reader.	From Reader.
	Composition	Oral, simple narrative.	Oral, narrative and descriptive.	Oral, and the writing of sentences.	Written simple themes and letters (personal).	Themes and letters (personal and business).
English or Dutch.	Reading	..	Reading sheet and Primer on some phonetic system.	Primer and Infant Reader.	Reader No. 1.	Reader No. 2.
	Spelling	..	From special spelling list.	From list.	From list.	From list.
	Speech and composition	Names of pupils, objects in schoolroom, parts of body, etc., singulars and plurals in sentences with appropriate actions.	The same continued; simple adjectives, pronouns, and verbs, with appropriate actions.	The same continued; compound sentences, simple sentences in writing.	Oral composition on subject-matter of the Reader, nature study and industrial lessons.	The same continued; oral narration and description.
	Grammar	..	..	..	No formal grammar, but language work from Language Lesson No. 1.	Language Lesson No. 2.
Writing		Letters, combinations of letters. Vernacular words understood by pupils. Figures.	Vernacular and English or Dutch words, the latter from speech and industrial lessons. Figures.	Copybooks II. and III. Vernacular and English or Dutch sentences.	Copybooks IV., V., and VI. Transcription in English or Dutch.	Copybooks VI. and XII. Transcription and simple dictation in English or Dutch.

Drawing	Simple free-arm drawing in mass with chalk or crayon from objects.	The same continued, and outline drawing in chalk or crayon.	The same continued, more difficult objects. Pencil drawing.	Free-hand drawing of flat common objects. Memory drawing.	The same continued; easy object and memory drawing.
Singing	For this subject the children will be grouped into two divisions—A (Sub-Standard and Standard I.); B (Standards II.–IV.). In Division A will be taught simple songs and hymns by ear. Division B will learn to sing from the Tonic Sol-fa Notation.				
Arithmetic	Counting to 100. Analysis of numbers. Simple oral problems in vernacular. Addition and subtraction of numbers not greater than 10 in writing.	Counting in two's and three's to 100. Addition and subtraction of one column. Oral work in vernacular. Tables to 3×12.	Addition and subtraction of two and three columns. Multiplication by one figure. Tables to 10 times. Much oral work in vernacular and English or Dutch.	Four simple rules. Tables to 12 times. Addition and subtraction of money. Pence table.	Four simple rules applied to money; also oz., lb., cwt., ton; inch, foot, yard, mile; pint, qts., gals.; time. Simple bills.
Geography	..	..	..	Local topography from models. Simple definitions from models.	Elementary knowledge of the geography of South Africa. Map reading.
History	..	..	..	..	Stories from South African history. The rights and duties of Natives.
Nature study and object lessons.	The life stories of familiar birds, animals, and insects told in the vernacular.	The same continued, with English names; also flowers and trees.	The origin and nature of the food, clothing, and shelter of uncivilised Natives.	The same continued, and extended to the food, clothing, and shelter of civilised Natives.	Common natural phenomena, *e.g.* lightning, thunder, rain, drought, clouds, wind, etc.
Hygiene	Instruction and practice in the care of the body.	The same continued.	Domestic hygiene, including food, clothing and ventilation.	The same continued. Common ailments: their cause, prevention, and cure. First aid to the injured. The dangers of alcohol and quack medicines.	
Industrial. Gardening	..	..	Care of school grounds, cultivating gardens of maize, Kafir corn, potatoes, beans, and other Native foods. Leading water, path-making, planting and tending trees.		
Industrial. Industrial work	Clay modelling, paper cutting, threading beads, weaving with grass and fibre.	Mat and basket making, making Native toys and dolls, sewing (for both boys and girls).	The same continued.	*For Boys.*—Manipulation of simple common tools. *For Girls.*—Cooking and simple domestic work. *For Both.*—Sewing, patching, and darning.	

4. In English spelling, which, as we have seen, is a great stumbling-block, the words in the ordinary English readers are altogether unsuitable. The pupil needs only to be able to spell the words he will have to write. Lists of common words, and especially those used in letter-writing, should be prepared and prescribed. The same practice should be followed in the case of Dutch.

5. The greatest importance should be attached to oral composition or speech exercises in English or Dutch. To attempt to teach English or Dutch through the medium of formal grammar is a waste of time. The method used should be the so-called " Reformed Method," as illustrated in the text-books of the Gouin or Berlitz series.[1]

6. The necessary information for the instruction in Native study and hygiene, with suggestions as to the methods to be employed, must, for some time at least, be supplied by the Department of Native Education. The best channel through which this information could be conveyed would be by the monthly official educational journal.[2]

7. The syllabus in industrial training is suggestive only. The nature of the instruction will depend so much on the locality in which the school is situated that each school should be required to submit its own scheme for the approval of the district inspector. A period of from thirty to sixty minutes in industrial training per diem should be required of all elementary schools.

Section 2.—The Intermediate School Course of Study

The Intermediate Schools, which will generally be centrally situated boarding schools, are intended to continue the work of the elementary schools. They will, however, be able to attempt a more ambitious programme, since the pupils will be a more selected group, the teachers will be more competent, and the equipment will be better.

[1] The excellent system employed in the schools of the Fourth District, Manila, Philippine Islands, is reproduced in Appendix C of *English for the Non-English.*

[2] One of the duties of the Department of Education will be to publish monthly a journal which will contain official announcements and articles on educational topics. The same journal could be used for both European and Native teachers if necessary.

INTERMEDIATE SCHOOL CURRICULUM.

Subject.		Standard V.	Standard VI.
Religious and moral training		Daily instruction in vernacular on special syllabus.	
Vernacular.	Reading	Vernacular reading once a week.	
	Composition	Themes and letters. Translation.	Themes and letters. Translation.
	Grammar	Accidence and simple syntax.	Accidence and syntax.
English or Dutch.	Reading	Readers III. and IV.	Readers V. and VI. or Continuous Reader.
	Spelling	From lists.	From lists.
	Speech and composition	Conversation on matter of reading books, current events. Themes and letter-writing.	Conversation as before; debates, themes, and letter-writing.
	Grammar	Language Lessons III. and IV.	Analysis and synthesis, correction of sentences, use of words.
Drawing		In connection with manual work.	
Singing		The Elementary School Course continued and extended. Part songs. The school choir.	
Arithmetic		Square measure and simple mensuration, bills of parcels, addition, subtraction, multiplication, and division of fractions ½, ⅓, ¼, ⅕.	Household bookkeeping, percentages, simple interest, insurance.
Geography		Descriptive geography of British Empire.	Detailed geography of South Africa, physical and industrial.
History		The story of the British Empire.	History of South Africa, with special reference to past and present history and condition of Natives.
Nature study and science.		Origin and manufacture of articles of food, clothing, furniture. The physics, chemistry, and mechanics of everyday life.	Principles of physical geography, general elementary science.
Hygiene		Outlines of physiology. First aid to the injured. (*For Girls.*) Proper treatment of infants.	
Industrial.	Agriculture	Cultivation of gardens, food plots, manuring, draining, choosing seed, local market prices, pruning of fruit trees, care of animals.	
	Industrial work.	(*Boys.*) Manipulation of tools, woodwork, mending chairs and other furniture. (*Girls.*) Canning fruit, jam making, domestic work, sewing, and dressmaking.	

It should be borne in mind that an intermediate school is not a secondary institution, and does not offer anything in the way of specialised training. The only specialisation which could be undertaken by the pupils from the elementary schools is industrial work, and that is provided for in the industrial schools.

The principles followed in the framing of this curriculum are the same as those used in the elementary school course of study. The vernacular is retained for religious and moral instruction, and is taught as a subject of instruction, but the medium in general use is now English or Dutch. A good deal of English or Dutch reading is attempted, two ordinary reading-books being completed in each year. Spelling is taught from the prepared lists of words most frequently needed by pupils. Speech and oral composition are emphasised, and the grammar continues to be constructive.

Writing has been dropped as a special subject of instruction since the maximum school efficiency has probably been attained and the time thus saved devoted to other work. Arithmetic is still thoroughly practical, and need not occupy more than two-thirds of the time previously devoted to it.

Nature study now splits into two parts: (*a*) a course in physical geography designed to explain natural phenomena; and (*b*) a course on the nature and origin of the foodstuffs, clothing, and furniture, etc., found in the home of an educated Native: the object being to interest the pupils in these aspects of the new civilisation, and to make them more discriminating purchasers.

The geography for Standard V. is the topography of the British Empire, an account of the different peoples who comprise it, and an account of the objects of exchange between the several parts. In Standard VI. we turn back again to an intensive study of our own country, and consider its physical features, agricultural and industrial achievements and prospects. The trade relations of South Africa with other countries receive special consideration.

History is closely correlated with geography. In Standard V. it consists of an account of the chief historical events connected with the founding of the Empire; and in Standard VI. a course in South African history with special reference to the past and present condition of the Native peoples is suggested.

In hygiene a course in elementary physiology with special reference to personal and public health is given, and physical exercises to counteract the natural sluggishness of the people are continued.

Industrial work consists of agriculture, gardening, woodwork, sewing, dressmaking, and domestic work. As intermediate schools will generally be located at important centres of Native education, ample opportunity for industrial work will be found in the shops of the industrial schools.

Section 3.—**The Native High Schools**

The Provincial Native High Schools will consist of several departments, *e.g.* :—[1]

(A) The Academic Department, offering preparation for the entrance examinations of the South African Native College.

(B) The Commercial Department, preparing students for positions as clerks, bookkeepers, and storekeepers, and at the same time preparing students for admission to the Commercial Department of the Native College.

(C) The Industrial Department, preparing students for positions as mechanics, nurses, housekeepers, etc., and also making provision for those students who wish to proceed to the South African College.[2]

Each department will follow its own specialised curriculum.

(A) The Academic Department

The course of study in the Academic Department will be based on the requirements of University examinations. While the syllabuses of the University junior certificate and the matriculation examinations are not suitable for Native students,

[1] A little duplication with the work of the South African College is unavoidable, since there will be a number of students requiring specialised training who will be unable to proceed to the central institution. There is no reason why pupils from the commercial and industrial departments of the high school, who proceed to the College, should not take their place with the second-year students, if their previous training has been adequate.

[2] The number of these departments can be increased as the need arises. Departments for agriculture and household arts will soon be needed. To obtain Government recognition and support, a Native high school will not be required to offer courses in all departments.

the great importance attached to these examinations in South Africa makes it impossible to avoid them, and the only way to improve the course of study in the Academic Department of the Native high schools is to endeavour to persuade the University authorities of the unsuitability of the studies, and induce them to offer optional subjects of more practical value, and to arrange their questions in such a way that a narrow method of preparation and cramming may not be necessary.

The course of study will be based on the requirements of the junior certificate examination, which will be the chief qualifying examination for entrance to the Academic Department of the Inter-State Native College. The subjects of that examination are :—

Group I.	Group II.	Group III.
English (two papers) or Dutch (two papers).	English / Dutch } if not taken under Group I.	Mathematics.
Arithmetic.	Latin.	Physics.
	Greek.	Chemistry.
	History.	Elementary physical science.
	French.	
	German.	Botany.
	Kafir (Xosa or Zulu).	
	Sesuto.	

Candidates are required to take the two subjects in Group I., and not less than three or more of the subjects in Groups II. and III. When three subjects are taken from Groups II. and III., two must be selected from one group and one from the other group. When four subjects are taken from Groups II. and III., two may be selected from each group, or one may be selected from Group III. and three from Group II., provided that one of the three subjects taken in Group II. is either Latin or Greek or history.

(B) The Commercial Department

The course of study will consist of the following subjects :—

English.	Bookkeeping.
Dutch.	Business methods.
Commercial geography.	Shorthand.
Arithmetic.	Typewriting.

(C) The Industrial Department

The subjects of study will be :—

English or Dutch.	Building construction.
Mathematics.	Design.
Science.	Manual training.
Mechanical drawing.	Agriculture.

Section 4.—**The Training Institution**

The Training Institution will offer a three-years course leading to the Native teachers' first-class certificate. Efforts will be made by means of bursaries and higher salaries to induce the students to complete the three-years course of training, and at a later date the complete course may be made compulsory; but it must be frankly recognised that the pressing need for teachers with even a modicum of training is so great, and the financial condition of the students such, that it will be necessary for a considerable number of the students to leave the training institutions at the end of the first or second year. Provision for these has accordingly been made in the following scheme.

Three grades of teachers' certificates will therefore be issued, the third, second, and first for the satisfactory completion of one, two, and three years' training respectively. Teachers who leave the Training Institution at the end of the first year, and are unable to return, will be encouraged to continue their studies privately and at vacation courses for the higher certificates, but at least one year's study at an approved institution should be a requisite for the issue of any certificate.[1]

[1] The following clause from the regulations governing the second-class teachers' certificate examination will show how the interests of these students have been cared for :—

The following classes of candidates only are eligible to sit for the examination :

(*a*) Candidates from recognised training colleges who have completed at least one year's training after having passed both parts of the Native teachers' third-class certificate examination, and who are recommended by the principals of such training colleges.

(*b*) Teachers in Government-inspected schools who have passed both parts of the Native teachers' third-class certificate examination from a recognised training college, and who have taught for two years in a Government-inspected school to the satisfaction of the district inspector. Such teachers will be required to forward with their application form a recommendation from the district inspector that they be allowed to sit for the examination.

The drafting of the regulations and the preparation of the syllabus of examination are matters in which the Committee of Teachers in Training Institutions should be consulted; but the following draft regulations for the third-class certificate will illustrate the writer's point of view. Similar but more advanced courses will be presented for the second- and first-class certificate examinations.

Regulations governing the Native Teachers' Third-Class Certificate Examination

1. The examination for the Native teachers' third-class certificate is held annually in December. The date is stated on the School Calendar, which is issued by the Education Department annually in January.

2. Only candidates from recognised training colleges, who have completed at least one year's training, and who are recommended by the principal of such training colleges, are eligible for the examination.[1]

3. Entries must be made on the prescribed form, which may be obtained on application to the Superintendent of Education.

4. All entries must be sent in to the Superintendent of Education not later than the last day of February.

5. The examination consists of two parts—Part I., Academic; Part II., Professional. Candidates are allowed to take the two parts of the examination separately, but in that case Part I. must be taken first.[2]

6. Candidates who satisfy the examiners in both parts of the examination will receive a provisional third-class certificate, which will be exchanged for a final third-class certificate on

[1] This secures the co-operation of the teachers in the training institutions, who must know the candidates much better than the examiners, and who will not present candidates who they know do not deserve to pass, as is sometimes done under the present system.

[2] The one year at the training institution is too short a period for much academic work. There is no reason why the academic work required should not be begun in the high school by the brighter pupils. This applies particularly to the pupils who are too young to take up professional work. Most of the time in the training institution will be required for professional work and practice teaching if the students are to profit much from their one year's training.

the completion of one year's teaching in a Government-aided school to the satisfaction of the missionary superintendent and the district inspector. No candidate can receive a final certificate until he or she is eighteen years of age. No certificate will be issued for Part I. of the examination.

7. Holders of final certificates must produce their certificates for endorsement by the district inspector once in every two years. The following endorsements will be used :—Excellent—Good—Fair—Unsatisfactory. The endorsement "Unsatisfactory" appearing twice will disqualify the holder from employment in a Government-aided school.

8. To satisfy the examiners, candidates must obtain the minimum number of marks in the obligatory subjects (see schedule below), and must in addition obtain 40 per cent. of the aggregate number of marks.[1]

9. The subjects and standard of examination are as follows :—

Part I.

(i.) *English* (two hours) :—

Section A.—Questions on the matter of a prescribed book.

Section B.—(*a*) Paraphrasing of a simple prose passage ; (*b*) analysis and synthesis ; (*c*) correction of sentences to test knowledge of accidence, syntax, and the proper use of words ; (*d*) the making of sentences illustrating the use of specific words.

Section C.—An oral test of the candidates' ability to speak the language correctly and fluently.

(ii.) *Composition* (one hour) :—A letter and an essay.

(iii.) *Dictation* (half an hour) :—A piece of about 15 lines selected from a Standard VI. reader, and 20 words from the school spelling-lists.

(iv.) *Handwriting* :—To be judged from the dictation paper, and in addition tests in text, half-text, and figure writing and printing.

[1] In awarding marks the examiners will take into account the year's work of the students as shown in the quarterly examinations conducted by teachers of the training colleges.

(v.) *Zulu* (two hours) :—(*a*) Accidence and simple syntax ; (*b*) translation from Zulu of (i.) some detached sentences, (ii.) a simple continuous passage ; (*c*) translation into Zulu of (i.) some detached sentences, (ii.) a simple continuous passage ; (*d*) a composition of about 100 words in length.

(vi.) *History* (one hour) :—The outlines of South African history ; civics.

(vii.) *Geography* (one hour) :—Man and his markets, an elementary course in human and industrial geography.

(viii.) *Nature Study :—*

(A) Plant and animal studies : the keeping of nature calendars, and direct observational and simple experimental work.

(B) The elements of physical geography.

(ix.) *Arithmetic* (two hours) :—Notation and numeration ; simple and compound rules ; weights and measures (avoirdupois, lineal, square, capacity, and time) ; reduction ; prime and composite numbers ; simple decimal and vulgar fractions ; bills ; simple proportion ; easy percentages and simple interest ; easy mensuration of rectangles, parallelograms, and triangles.

(x.) *Mental arithmetic* (half an hour) :—Easy questions on the above, together with questions involving the use of shortened methods.

Part II.

(xi.) *School method* (two hours) :—

(*a*) The reasons for and the methods of teaching the subjects of the Native school syllabus up to and inclusive of Standard IV.

(*b*) The Departmental rules and regulations governing the conduct of Native schools, including the correct use of admission book, register, log-book, etc.

(*c*) An inspection of the notes-of-lessons book kept by the candidate, such notebook to contain full notes of at least six lessons, including one

for each class or standard given before the supervising teacher.[1] These notebooks are to be submitted to examiners on the occasion of the examination in practical teaching.

(xii.) *Practical Teaching* :—The candidate will be required to teach a class of at least ten pupils to the satisfaction of the examiner. The examiner will choose one of the lessons from the book submitted (see (xi.) (*c*) above), and will also require the candidate to give an additional lesson or lessons.

(xiii.) *Blackboard Work* (half an hour) :—The candidate will be required to demonstrate his ability to use the blackboard by : (*a*) rapid writing ; (*b*) setting a copy for writing ; (*c*) setting out a sum ; (*d*) drawing maps and plans from copies ; (*e*) setting a copy for drawing for pupils up to and inclusive of Standard IV.

(xv.) *Drawing* (one hour) :—(*a*) A simple freehand copy ; (*b*) a simple object or collection of objects (*e.g.* a cup and saucer, a spray of leaves, etc.).

(xvi.) *Singing.*

(xvii.) *Manual training* (two hours) :—

(A) *For all candidates :*

(*a*) The candidate will be required to manufacture any of the objects prescribed for the manual training of the elementary schools ;

(*b*) To produce ten articles manufactured by the candidate in the course of his training. The articles must be shown to the examiner at the time of the examination in practical teaching.

(B) *For boy candidates :*

Simple carpentry, including the use and care of tools. The candidate will be required to make any of the objects prescribed in the

[1] The object of this is again to find out what the Master of Method in the training institution thinks of the candidate's ability as a teacher. At present, owing to the large number of students at the training institutions and the paucity of practising schools, six formally criticised lessons is all that can be required of candidates.

elementary school course of study, and to produce in addition the useful articles (with the related drawings) manufactured by him during the course of his preparation.

(C) *For girl students.*—Needlework.

(*a*) A theoretical and practical knowledge of the needlework prescribed for Native schools up to and inclusive of Standard IV.

(*b*) A practical test in the teaching of needle work.

(xviii.) *Elementary Agriculture :*—The teacher of agriculture at each training college will be required to present for the approval of the Superintendent of Education, not later than the last day of April of each year, in triplicate, a scheme in practical elementary agriculture for (*a*) boy and (*b*) girl students. At the time of the examination in practical teaching the examiner will assess the value of the work as a whole, and the teacher of agriculture will be required to allot marks to each individual student for his or her work throughout the year.

For girls.—Elementary domestic science.

Section 5.—**The Industrial Schools**

In the industrial schools courses for apprentices and others will be offered in any or all of the following trades and occupations :—Blacksmithing, bookbinding, carpentry, farming, gardening, housework, masonry, printing, shoemaking, tailoring, waggon-making, and any others for which a demand may arise.

The training will be thoroughly practical, the object being to train competent practical mechanics, farmers, domestic servants, and homemakers. The industrial school will differ from the industrial department of the high school in that the latter offers the theoretical knowledge required for a proper understanding of the trade and necessary for those who intend to take the higher positions in industries, while the former aims at turning out the rank-and-file of industry, the semi-skilled

workmen who will be competent to do the rough work at present required by the Natives, but who must work under close direction if anything more ambitious is to be attempted.

SCHEDULE OF MARKS

PART I

Subject.	Hours.	Maximum.	Minimum.
English, section A	1½	100	..
English, section B	1½	150	50
English, section C	..	50	25
Composition	1	100	33
Dictation	½	50	20
Handwriting	..	25	15
Zulu	2	200	66
History and civics	1½	100	..
Geography	1½	100	..
Nature study	2	150	50
Arithmetic	2	200	66
Mental arithmetic	½	50	20

Aggregate for Part I., 1275. Minimum required for a pass, 510.

PART II

School method	2	200	66
Practical teaching	..	100	50
Blackboard work	½	50	20
Drawing	1	50	..
Singing	..	50	..
Manual work	2	200	66
Elementary agriculture or Domestic Science	..	150	50

Aggregate for Part II., 800. Minimum required for a pass, 320.

The marks for manual work will be subdivided as follows :—
Native crafts, 50. Carpentry and needlework, 100.

In connection with the industrial schools, evening schools of a continuation character will be conducted. The students who are working at their trades all day will be instructed at nights in the essentials of an elementary education.

CHAPTER XV

THE SOUTH AFRICAN NATIVE COLLEGE

Section 1.—The History of the Movement for Higher Education[1]

THE idea of the establishment of an institution for the higher education of Natives has been long in the minds of missionaries and educators in South Africa. The first step towards the realisation of the idea was taken in 1841, when Lovedale Institution was opened as a seminary of higher learning, and a College Department, which has been continually in existence up to the present day, was established. The great protagonist of the movement was the late Dr Stewart, the famous and revered Principal of the institution at Lovedale, who more than any other man has fostered the progress of education among the South African Natives.

In 1872 the course of study in the College Department included history, English literature, mathematics, mental and moral philosophy, political economy, Latin, and Greek. This course was taken both by Europeans as well as by a few Natives, and some of the most distinguished European statesmen in South Africa received their education at Lovedale, which at the time was offering a more complete course than was to be found in other parts of the Eastern Province of the Cape Colony. Few of the Natives remained to complete the course,

[1] The sources from which this account has been derived are :—(*a*) The minutes of a Conference of Representatives of the money guaranteed towards the founding of the Inter-State Native College, held in the Chamber of Commerce, King William's Town, October 2, 3, 4, 1907. (*b*) The account of the Convention of Representative Natives from all parts of South Africa to discuss the present position of the scheme, held at Lovedale on July 1, 2, 3, 1908, as reported in *The Christian Express*, August 1908. (*c*) The prospectus of the College.

but the influence of the training received there was all for good, and many of the most influential and respected leaders of the Native peoples owe much to this institution.

Although the idea received the support of such men as Sir George Grey and Sir Langham Dale, the Government did not think the time was ripe for anything more than the establishment of a State-aided and State-controlled school for Natives at Lovedale, and Natives desirous of more than what was offered in an institution of this nature were compelled to proceed overseas for their further education. The comparative non-success of the State-controlled high school is evidenced by its results in the University examinations,[1] and by the admission of the present Principal of Lovedale, who, at the Native Convention held at Lovedale in 1908, declared that the present situation was one of miserable failure at Lovedale. Out of sixty or seventy young men who had joined the school higher classes that year, not so many as five would ever reach even matriculation, and of course matriculation was only the beginning of a University course ; not one of them could hope to reach the true goal. That was not due to lack of ability on the part of the pupils, nor to want of application. It was not due to want of effort on the part of the teachers. Class work was an increasing drive from opening to closing day. The extraordinary efforts made by many of the pupils were pathetic, but they were mostly in vain. The pupils' educational career was wrecked before they reached the College Department, and the College classes themselves were of the nature of a forlorn hope.[2]

The next landmark in the history of higher education for Natives was the publication in 1905 of the famous *Report of the South African Native Affairs Commission of 1903–1905.* Section 347 of the Report reads as follows :—

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[1] See *ante*, p. 130.

[2] Reported in *The Christian Express*, August 1, 1908. Mr Henderson attributes the non-success of the College Department to the unsympathetic attitude of the Cape Education Department. The writer's opinion is that the state of affairs so truly described by Mr Henderson is due to the imposition of a hard-and-fast curriculum, designed for European pupils, upon the children of another race differing in environment, institutions, mental development, and future occupations.

> "The Commission has received much evidence pointing to the necessity for some improvement in the facilities for the methods of higher education for Natives, who themselves are strongly desirous of such advanced instruction, and setting forth the view that it is the duty, and should be the policy, of the South African States to provide such opportunities. The evidence of education officers is to the effect that the supply of Native teachers is far from equal to the demand, and that many of those whose services are available are of inferior attainments. The Commission is impressed with the advisability of establishing some central institution or Native college which might have the advantage of the financial support of the different colonies and possessions, and which would receive Native students from them all. The immediate advantages of such a scheme appear to be, the creation of adequate means for the efficient and uniform training of an increased number of Native teachers, and the provision of a course of study in this country for such Native students as may desire to present themselves for the higher school and university examinations."

The promoters of the scheme were much impressed with the unanimity of opinion displayed by the members of the Commission, who represented all the colonies in South Africa, Rhodesia, and Basutoland, and lost no time in launching the scheme. In October 1905, on the initiative of Dr Stewart, a meeting of the leading Natives of King William's Town district was called, at which an executive committee was formed to bring before the Natives of South Africa the recommendations of the Native Affairs Commission. To test the opinion of the Natives of South Africa, a great convention was held at Lovedale on December 28 and 29, 1905, at which 152 Natives, representing 65 districts and countries, were present. The Convention was unanimous in supporting the scheme, and it was suggested that Lovedale should be acquired for the site of the College, and that the Natives should endeavour to collect a sufficient sum of money to found the institution. The executive committee was empowered to carry out the project, and to negotiate with the Governments and Churches.

As the result of an active propaganda, moral and financial support was received from the Natives, the Churches, and Europeans. The Basutoland Natives, through their chiefs, promised £6000, on condition that the scheme was supported by at least one of the self-governing colonies of South Africa. The Transkeian General Council gave £10,000 unconditionally, and friends of the scheme in Scotland £15,000 on certain conditions. These, with other contributions from European and Native sources, led the promoters to believe that they would have a capital sum of between £40,000 and £50,000 with which to start the College.

In 1908 additional but carefully guarded support was given to the scheme by the *Report of the Cape Select Committee on Native Education*, which says with reference to the proposed College :—

> " The establishment of a Native College has been recommended, partly in order to provide for the higher education of Natives, and partly to prevent Natives from going out of the country in search of it. The evidence shows that upwards of a hundred South African Natives have in recent years gone to colleges in the United States and elsewhere ; that there may be some opening for Natives with a college education as professional men among their own people, and as headmen ; and that there is a demand for higher education, but that it is not large. It also appears that many Natives enter the normal course solely because there is no alternative course beyond the elementary standards. Your Committee regard this as undesirable, since the normal course is designed only for training teachers. In view of all the circumstances, they consider that the demand for higher education should not be artificially stimulated, but that when shown to be genuine it should not be refused, and recommend that after Standard V. there should, where necessary, be alternative courses (leading up to secondary, normal, and industrial work) ; that the scale of fees be similar to those of the fees charged in European colleges ; that grants for secondary and higher work be made to the Native College on terms similar to those on which grants were made to

other colleges in the earlier days of higher education in South Africa ; that the Government be adequately represented on the governing body of the Native College ; that the work up to and including the matriculation course be subject to the usual Government inspection ; that manual training be an integral part of the College course, and that the university standard of work be strictly maintained." (Section 18.)

In the same year a Convention of representative Natives was held at Lovedale, where the outlines of the scheme were again discussed. At this meeting it was announced that for certain reasons the proposal to purchase Lovedale as the nucleus for the College had been given up, and it was now proposed to establish the College at Fort Hare, about a mile from Lovedale.[1] The Convention was a success, and the prospects for the College were bright, but the Governments of the several colonies did not come forward with the necessary financial support. The question of the union of the four colonies was under consideration, and there was a tendency to relegate matters affecting Native policy to the new Government. The promise of financial support from Basutoland was accordingly withdrawn, and many of the Native promises of contributions proved to be nothing but promises. Many of the promises of support from Europeans, which had been conditional on adequate support from the Natives, were also withdrawn. The net result has been that at the time of writing the capital of the College is not more than half of the £50,000 expected.[2] The Executive Committee determined to open the College on a less ambitious scale, and in July 1915 the College opened with a class preparing for the Cape matriculation, a class in agriculture, and a class in theology.

[1] The writer believes that a serious mistake was here made. The arguments that the grant of £15,000 from the United Free Church of Scotland was inclusive of the value of the Fort Hare site, and that if the present work at Lovedale ceased there would be one important institution the less to support the new College, do not outweigh the advantages of having Lovedale with its traditions, equipment, and many-sided activities as the nucleus of the new College.

[2] Included in this is an appropriation of £600 from the Union Government.

Section 2.—The Objections to the Scheme

That there are objections to the proposed scheme is evidenced by the guarded report of the Cape Select Committee on Native Education, 1908, and by the withholding of the promised subscriptions.

Neglecting the objections of those who withdrew their support because of the proposed location of the College at Lovedale instead of in the Transkei, and the seemingly unavoidable *odium theologicum* which prevents some religious organisations from sending their pupils to an inter-denominational school, we may summarise the objections under two heads: (A) Political, and (B) Educational.

(A) Political Objections

The fear of ultimate Black supremacy, which looms large in the eyes of many of the European inhabitants of South Africa, has made them inclined to scrutinise closely any attempts at the higher education of the Natives. This fear, natural enough in a country where the Whites are so greatly outnumbered, has been fostered in the past by Native wars and rebellions, and more latterly by the appearance in South Africa of more or less secret religious and political organisations among the Natives, which are supposed to be preaching the doctrine of independence for the Negro peoples, or "Africa for the Africans."

What basis of fact there is for the existence of a widespread "Ethiopian Movement," as it is called, in South Africa, is difficult to say. It is certain that there have been several secessions of Christian Natives from the European-controlled missionary societies, such as that of Rev. J. M. Dwane in 1894; but it is not apparent that there was anything more in these than the natural desire of a growing people to be free from the apron-strings of European control. It is also certain that this movement was fostered by Negro missionaries from the United States, connected principally with the African Methodist Episcopal Church, and that the political opinions of these men regarding Native questions were not in harmony with the views of the European Government in

South Africa.[1] The appearance, again, within recent years of Native political associations founded and officered by educated Natives has not tended to allay the suspicions of the Europeans that higher education and political aspirations are indissolubly connected. When, therefore, the proposal for an Inter-State Native College was so enthusiastically taken up by the South African Natives, there was a distinct feeling among a large section of the Europeans that this movement was due, in a considerable part, to the teachings of "Ethiopianism."

The writer's opinion is that there *is* a distinct connection between education and movements towards social and political improvement. This has proved to be the case in France and England, and is to-day apparent in Russia. South Africa can be no exception. To deny the Natives education for fear of the appearance of these movements would be fatal if it were possible. As we have attempted to show in an earlier part of this study, the safety of the European lies in the provision of suitable educational facilities for the Natives, and any legitimate demands of the Natives for further education must be met.[2]

(B) Educational

A further set of objections towards the establishment of an Inter-State Native College came from those who felt that the Native was not yet ready for higher education, and that the alleged demand was not real but had been artificially fostered.

The upholders of this view point to the non-success of Native students at the Cape University examinations. As we have already shown, the number of passes from Lovedale during the period 1904–1913 was 12 in the matriculation, 5 in the senior certificate, and 60 in the junior certificate. During the seventeen years from 1892–1908, the number of Native

[1] To this is due largely the objection which the Europeans in South Africa hold towards the education of South African Natives in the United States, which in turn is a reason why Government Commissions have urged the establishment of an institution of higher learning for Natives within the confines of South Africa.

[2] In this connection it will be remembered that in the Natal Native Rebellion of 1906 the educated Natives remained loyal to the Government.

pupils who passed the school higher examination was exactly 50, or an average of 3 per annum. During the same period the number of individual students in the class preparing for this examination was 233. That means that out of every five candidates preparing for this examination, which is a school and not a university examination proper, one passed and the remaining four either failed or abandoned the course. Even the Principal of Lovedale himself could not but admit that the present situation was one of miserable failure at Lovedale.

Figures such as these cause a certain section of the people of South Africa, and among them educationists well disposed towards the Natives, to declare that "the Native must not merely express his desire after, but more satisfactorily prove his fitness for, higher education, before the States of South Africa can undertake the outlay for the establishment and support of the proposed college. They cannot justly be expected to provide for the exceptions; they must first make due provision for the needs of the mass." [1] The conclusion, therefore, seems unavoidable that if we are to judge of the capacity of the Natives for higher education by their ability to pass the examinations of the Cape University, and if we mean by higher education only the courses presented by the University, then the Native is certainly not yet ready for higher education.

The weakness of this argument lies in its premises. Two questions arise at once: (*a*) Are the school and entrance examinations of the University a fair test of ability for higher education? and (*b*) Must we restrict the term "higher education" to the existing courses of the University? To both of these contentions the writer would dissent, in part as far as European pupils are concerned, and entirely as far as Natives are concerned.

(*a*) *Are the school and entrance examinations of the University a fair test of ability for higher education?* In the year 1909, of the 2336 candidates who sat for the school higher examination, 1661, or 71·1 per cent., passed; and of the 1520 who entered for the matriculation or university entrance examination, 891,

[1] Rev. J. du Plessis, General Mission Secretary, Dutch Reformed Church, *Appendix to Report of the Cape Select Committee on Native Education*, p. xvii.

or 58·5 per cent., passed. All but a negligible few of these candidates were Europeans. Would it be fair to contend that out of every 10 candidates, who, after satisfactorily completing the elementary curriculum and three or four years of the high school course, sat for the school higher, only 7 were fit to prepare for the matriculation, and that, after spending two more years at the high school, only 4 of these 7 were fit to proceed to a university college? Candidates for the matriculation examination are a highly selected group, and it is hard to believe that not more than 58·5 per cent. of these are fit for college. Rather than to say outright that only a little more than half of our sixth-form boys and girls are fit for higher education, would it not be better to examine a little more closely the selective power of the courses of study and examinations of the university?

As far as Native pupils are concerned the university examinations are altogether unsuitable. For the matriculation the compulsory subjects are Latin, mathematics (arithmetic, algebra, and geometry), English or Dutch, a second modern language (English, Dutch, French, German, Portuguese, Kafir, Sesuto, or Sechuana), a science (physics, chemistry, elementary physical science, botany, zoology, elementary natural science), and either Greek or history. The subjects generally selected by Natives are Latin, mathematics, English, Kafir, physics or chemistry, and history. It is impossible to enter into the details of the requirements under each subject, but it is generally conceded that the examination is difficult and that a high standard of attainment is required.[1]

The utility or interest of these subjects for Natives can well be questioned; the absence of such subjects as manual training, drawing, practical mathematics, civics, will be noticed; but the greatest disability is that the preparation and examination of Native pupils is conducted on what is to them a foreign language. The Principal of Lovedale is undoubtedly right in attributing the failure of his pupils largely to their poor knowledge of English.[2]

[1] This is borne out by the fact that the annual percentage of failures on the part of European pupils is from 35 to 50 per cent.

[2] It is interesting to note that Mr Henderson is speaking chiefly of boys from schools in the Cape Province, where English is the medium of instruction from the sub-standards.

Not only do the pupils have the greatest difficulty in understanding the subjects which must be taught through the medium of English, but in the examination itself they are required to possess a knowledge of English which to them is as difficult as the B.A. standard in German and French is to the English-speaking student. The same peculiar difficulties confront Native pupils in the school higher (the present junior certificate) examination. We cannot therefore safely conclude that failure to pass the Cape University examinations is in itself proof of the Native's incapacity for higher education.

(*b*) *Must the term "higher education" be restricted to the existing courses of the university?* The restrictive dominance of the university over secondary education has already been referred to, and to-day higher education and university courses have become synonymous in South Africa. Yet there are already existing courses of higher education which do not come under the control of the university. The South African College at Cape Town conducts medical and higher technical classes which are independent of the university. Stellenbosch has theological courses, and Cape Town and Durban engineering courses which are of university standard, but which are uncontrolled by the Cape University. There is, then, no necessity to have university control in order to offer courses in higher education, and the sooner this is fully recognised the better for education in South Africa.

There is nothing to prevent the South African Native College from offering courses in higher education other than those examined by the university; and in view of the admitted unsuitability of the university courses for Native students it should be the endeavour of the College authorities to avoid the university courses as far as possible, at any rate until such time as the university offers courses of study suitable for Natives. To escape university control altogether is impossible, for the glamour of the university's certificate has affected the Natives, and to attract students it will be necessary to offer at least one course leading towards the B.A. degree. The objections of those who hold that in the absence of university control a proper standard will not be maintained can be met by the appointment of a representative body of examiners

consisting of the College instructors and outside educationists of recognised standing.

Section 3.—**The Need for the College**

So far the arguments used in favour of the College have been negative. It would appear as if the Europeans in South Africa said, "We cannot help giving the Natives facilities for higher education, for unless we provide an institution the Natives will proceed overseas and return with ideas detrimental to our interests."

A much more potent argument in favour of the College is that through its work the whole Native people, and not only the few who study there, can be uplifted. The tendency among the educationists to-day is to neglect the gifted pupils and to devote their time to the children of average attainments.[1] We forget that the civilisation which we enjoy is not the carefully worked out efforts of thousands of individuals, but the work of the few, the Harveys, Arkwrights, Stevensons, Bessemers, Hudsons, Darwins, Edisons, and Marconis. Through the efforts of such men we have advanced by leaps and bounds. The progress of a nation is largely the result of the efforts of the great men of its own and other races. The South African Native Question must, to a large extent, be solved by the Natives themselves through the efforts of their leaders; and if the European section of the community is wise, it will hasten the day of this solution by affording the very best education in its power to the talented few, who will not only be able to transfer to their own people the results of European civilisation, but will, by their example, influence, and studies, effect a rapid uplift of the Native people.

Section 4.—**A Suggested Scheme**

It is now proposed to indicate shortly the nature of the institution of higher education which we believe would be in the interests of both races in South Africa. The topics dealt

[1] This is a common fault of democracies, and is fostered in our South African educational world by the systems of Government and university examinations.

with will be control, location, entrance requirements, and departments of study.

(*a*) *Control.*—The proper authority to control the Native College is undoubtedly the Government. If, as we have attempted to show, the prosperity of both races, and certainly the safety of the Europeans, depends on the Government-controlled education of the mass of the Native people, *a fortiori* the control of the education of the future leaders of that race should be in the hands of the Government. The absence of any settled policy with regard to the Natives has, however, prevented any of the states from undertaking the duty and seizing the opportunity. The following extract from the official *Gazette* of April 1, 1906, represents the attitude towards the education of the Native people of the Cape Government, which has always been more liberal than any of the other Governments in its treatment of the Natives :—

> " The Native population is the problem of Africa ; and the crux of that problem, if it is rightly considered, is the question of the proper educational policy to pursue. In Cape Colony this question was never formally dealt with. The early missionaries, who, of course, were not educationists, felt first the need for teaching reading to the children of their converts, and, having begun this, added in time a little of the other R's. As for the State, it may be said to have simply refrained from interfering. As a consequence of this policy of drift two general principles came to regulate State action in this matter : first, that all Native schools should be under the management of one of the missionary societies ; second, that the instruction given should follow the lines of the elementary course prescribed for European schools, but that no assistance should be given in aid of the work higher than the Fourth Standard, except in the case of candidates preparing for the teaching profession." [1]

With such views held by those in authority, a Native College directed and financed by the Government was obviously impossible, and it is to the credit of the promoters of the College

[1] Quoted in *The Christian Express*, August 1, 1908.

that they proceeded with the scheme and did not follow the usual South African practice of waiting for the Government to take the initiative. None of the provinces has contributed to the scheme, but in 1915 the Union Government appropriated £600 for the College, and secured two representatives on the Governing Council. This move rectifies partially what was an initial blunder, but steps should be taken to secure for the Government a much larger say in the policy of the institution. This could perhaps be done by each of the provinces contributing towards the funds of the College, and thus securing representation. Since the establishment of the College will relieve the provinces of the necessity of conducting similar institutions, it also would seem the part of economy for them to support the College.

(*b*) *Location.*—As has already been pointed out, in our opinion a mistake was made in not securing Lovedale itself as the nucleus for the College. However, the mistake is not irremediable. Fort Hare is but a mile or two from Lovedale, and it will still be possible, at a little inconvenience, for the students at Fort Hare to make use of the workshops at Lovedale.[1]

(*c*) *Entrance Requirements.*—For the academic department of the College the possession of the matriculation or senior certificate, or the passing of a special examination after a two-years high-school course, is being required for admission.[2] The requirement of university school certificate is unfortunate, but unavoidable—unfortunate because it will set many Natives in the provinces working on an unsuitable curriculum,[3] unavoidable because of the hold which the university examination system has on South Africa. For the other departments of the College the condition for entrance should be, not the possession of a

[1] As a matter of fact, that is being done. Until 1916, at any rate, the agricultural work of the College will be conducted at Lovedale.

[2] Until 1918 certain teachers' certificates, and until 1920 the Cape junior certificate, will be recognised for admission. Applicants for the agricultural course are specially considered.

[3] It is all the more unfortunate because many of the Natives who start preparing for the junior certificate examination will leave school without completeing the course. As we have already seen, of the 233 individuals who entered the junior certificate class, only 50 succeeded in passing the examination.

certain amount of reproducible information, as in the university school examinations, but the ability to profit by the instruction offered.[1] To this end the College authorities should examine the courses of study of the several provinces, and decide on the standard from which admittance to the College could be obtained. The College should not set up an entrance examination of its own, for that would interfere with the courses of study in the provincial schools.

(*d*) *The Departments of the College.*—A good deal of the criticism of the proposed College is due to the fact that its academic side has been emphasised to the exclusion of the other and more practical sides. The object of the promoters was to establish a college with theological, agricultural, teacher-training, and academic sides.[2]

The writer would suggest the addition of commercial and industrial departments.[3] If it could be made clear to the Europeans that the College aims at a practical education, one that can actually be made use of by the Native, the institution would receive much more support. Mr E. B. Sargant expressed the feelings of White South Africa when he said: "But, before all, its aims should be practical; all higher education without any definite outcome must be discouraged. Natives who do not soon find a market for their knowledge and skill tend to revert to the habits and mode of life of their ancestors, and the discontent that may be thus introduced among their neighbours and kin is not easily overestimated. Therefore such a college should not begin by attempting any ambitious programme of study."[4] Further, the College should not restrict itself to what is commonly called professional work. The setting up of a distinction between manual and professional work has done much harm to European education; it would be more harmful still in Native education where the Native is already too ready to despise manual occupations.

[1] This is actually the case for students entering the agricultural course.

[2] Up to the present only Arts and agricultural courses have been provided.

[3] A commercial course is arranged for in the prospectus.

[4] From an address before the South African School of Mines, Johannesburg.

Section 5.—Successful Institutions for the Higher Education of Negroes in the United States

In 1915 the writer investigated school conditions among the Negroes in the Southern States of the United States of America. All types of Negro schools were visited, but reference is here made to the two types of higher educational institutions—the Negro universities, and the normal and agricultural institutes of the type of Hampton and Tuskegee.

(*a*) *Negro Universities.*—The Negro universities [1] serve a very definite and useful purpose. The social conditions of the Negroes in the United States are such that there is a constantly increasing demand for Negro preachers, high-school and college teachers, lawyers, doctors, dentists, pharmacists, and other professional men. These demands the Negro universities are supplying; and although many of the institutions do not deserve the name of university, and the standards required for graduation are considerably lower than those of the White colleges and universities, the services rendered by their graduates to the Negro people are very valuable. The Negro university is giving the American Negro the kind of professional service he wants and needs, and in doing so sets us an example in South Africa. Instead of aiming at a university standard which is difficult for the Europeans and almost impossible for the Natives to attain, we need to meet the present requirements of the Native people; and as these increase in number and in the degree of skill required, the courses of instruction could be changed accordingly. The work of the Negro universities is almost entirely academic and professional. The need for such institutions has not yet made itself felt in South Africa, and we should take cognisance of the danger (so apparent in India and Egypt) of educating any considerable number of individuals beyond the requirements of their race.

(*b*) *Normal and Agricultural Institutes.*—The inclusion of Hampton and Tuskegee under this heading does not do justice to the scope of these institutions. Much more than normal and agricultural work is attempted and accomplished, as the

[1] According to the *Negro Year-Book*, 1914–1915, there are 57 universities and colleges for Negroes in the United States, with an enrolment of 21,409 students.

writer has satisfied himself by personal observation. Tuskegee Institute, for example, offers the following courses :—

I. *The Academic Department :—*
   1. Day preparatory courses.
   2. Night-school continuation courses.
   3. Advanced courses (English, mathematics, book-keeping, drawing, economics, history, geography, science, physical training).
   4. Teachers' professional courses.
   5. Special courses (vocal and instrumental music, public speaking).

II. *Bible Training School.*

III. *Department of Mechanical Industries :*—Architectural drawing, mechanical drawing, carpentry, wood-turning, sawmilling, carpentry repair, brickmasonry, plastering and tile-setting, tinsmithing, house and sign painting, coach and furniture painting, plumbing and steam-fitting, wheelwrighting, blacksmithing, horse-shoeing, harness-making and carriage-trimming, shoemaking, machine-shop practice, steam engineering, founding, automobile repairing, applied electricity, tailoring, printing, brickmaking, butchering, and baking.

IV. *Department of Women's Industries :*—Sewing, dressmaking, ladies' tailoring, millinery, cooking, laundry, soap-making, domestic training, mattress-making, basketry, broom-making, child nursing and nurture, gardening.

V. *Hospital and Nurse Training School:*—Nursing, chemistry, anatomy and physiology, materia medica and therapeutics, massage, hygiene, bacteriology.

VI. *Department of Agriculture :*—Theoretical and practical agriculture, landscape gardening, fruit-growing, canning, dairy husbandry, dairying, care and management of horses and mules, veterinary science, poultry-raising.

VII. *Department of Research :*—Consulting chemist and experiment station.

VIII. *Department of School Extension :*—Farmers' conferences, farm demonstration work, mothers' meeting, settlement work, ministers' association, town night-school, rural school extension, rural school libraries, teachers' conferences.

Hampton and Tuskegee do not offer academic courses leading to degrees, because these are supplied by other institutions; but there is no other reason why a college course should not be added. Indeed, Tuskegee and Hampton would be very desirable places in which to establish college courses for Negroes. There the academic students would see the practical application of many of their studies, and would be taught to respect manual labour.

Much more valuable, however, than all the courses offered is the spirit which animates the work at Hampton and Tuskegee. A visitor to these institutions feels the presence of an unseen force pervading all the work. The spirit does not bear analysis, but it shows itself in the respectful but dignified bearing of the pupils, the earnestness and thoroughness of their work, and the uprightness and usefulness of their after lives.[1] This spirit is not born in a day. It is the combined product of the high ideals of the founders, the devotion of the teachers, the suitability of the instruction, all tempered with the spirit of religion and social service.

Lofty ideals, devotion to duty, and the spirit of religion we have in our South African missionaries in abundance. It remains to inculcate among our Native students the ideals of social service, and to frame our courses of study, untrammelled by tradition and outside authority, on the present needs of the South African Natives.

[1] " The articles of the Hampton creed may be, I suppose, summed up in three words: it is a school of labour, and of love, and of life. Its religion is first a gospel of work, and then a gospel of service, and finally a gospel of consecration. Its education is first of the will to labour, then of the heart to love, and then of the soul to live. Its salvation is first from idleness, and then from selfishness, and then from lifelessness." (" Founders' Day at Hampton," an address by Francis Greenwood Peabody.)

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APPENDICES

APPENDIX A

SPECIMENS OF THE TEST CARDS USED FOR THE INSPECTION OF NATIVE SCHOOLS IN NATAL AND THE CAPE

(1) *English Grammar for Standard IV.* (One hour)

1. Analyse :—The five small boys caught the horse easily.

2. (*a*) Break up the following words into syllables :—sentences, porridge, impossible, crocodiles. (*b*) Write four words with three syllables each.

3. (*a*) Write two sentences showing two commas in each. (*b*) What is the punctuation mark (') called ? When is it used ? Give an example.

4. (*a*) Write one sentence containing two pronouns. (*b*) Write a suitable noun after each of the following adjectives :—thick , ferocious , next , fertile , ripe , tardy .

(2) *History for Standard IV.* (One hour)

1. Write a short essay on Vasco da Gama.

2. (*a*) To what tribe did Tshaka belong ? (*b*) Explain how he became chief of the Umtetwa.

3. (*a*) What took place (1) on December 16, 1838, and (2) on January 22, 1879 ? (*b*) What caused the rebellion of the Hlubi tribe ?

4. Say what you know about (*a*) Gert Maritz, (*b*) Sikunyela, (*c*) Ndongeni.

(3) *Geography for Standard V.* (One hour)

1. Of what countries are the following towns the capitals :—Berne, Christiania, Vienna, Rome ?

2. (*a*) What mountain range contains the highest peak in Europe ? (*b*) Name three large rivers in Australia.

3. Where is Tasmania ? Name two of its chief towns.

4. What and where are :—Kingston, Hong Kong, Perth, Toronto, Hudson, Himalaya ?

5. Draw a map of Africa and show on it *only* :—Nile, Cameroon, Tehad, Bon, the boundaries of the Union of South Africa.

(4) *Grammar for Standard VI.* (One hour)

1. (*a*) Name three ways of forming the plural of nouns, and give an example of each. (*b*) What is the meaning of gender ? Classify the following words in their correct genders :—" princess," " syllabus," " chicken," " soldiers."

2. (*a*) What is the difference between " finite " and " infinite " verbs ? (*b*) Write three sentences to illustrate the use of three different " moods," and say what moods the verbs are in.

3. (*a*) Name the prefix, and give its meaning, in these words :— " forbid," " antecedent," " bicycle." (*b*) Name two suffixes, give their meaning, and examples of each in a sentence.

4. (*a*) Analyse :—" *Therefore,* I beg *you,* listen to *what* I have to say." (*b*) Parse the words in italics.

(5) *Arithmetic for Standard VI.* (One hour)

1. If £350 amount to £397, 5s. in three years, what was the rate per cent. ?

2. A cyclist rode 37 miles 3 furlongs in 2 hours 50 minutes :— (*a*) Find his average rate per hour. (*b*) Find his average time per mile.

3. Find the cost of painting the four sides and bottom of a tank $3\frac{1}{2}$ yards long, 4 feet wide, and 6 feet deep, at 4d. per square foot.

4. Make out and receipt a bill, deducting 10 per cent. for cash, for :—56 lb. of sugar @ 7d. for 4 lb. ; $2\frac{3}{4}$ dozen packets arrowroot @ $8\frac{3}{4}$d. per packet; 25 pots marmalade @ 3s. 6d. per dozen pots.

(6) *Arithmetic for Standard IV.* (Cape)

1. Divide 24 tons 12 cwt. 72 lb. by 16.

2. Find by " practice " the value of 621 articles at 16s. $7\frac{1}{2}$d. each.

3. Multiply 5 acres 3 roods 1080 square yards by 70.

4. If 91 pairs of boots cost £126, find the cost of 1 dozen and 1 pairs.

5. A boy's step is 27 inches, and he takes 120 steps a minute. How far does he walk in one hour? (Give your answer in miles and yards.)

(7) *Arithmetic for Standard VI.* (Cape)

1. Simplify without converting decimals into vulgar fractions :—

$$4{\cdot}63-2{\cdot}125+6{\cdot}75\times0{\cdot}02-\frac{0{\cdot}0625}{25}.$$

2. Find, correct to the nearest penny, the value of £26·094 × 1·62.

3. Sugar is bought at £20, 16s. 8d. per ton, and sold at 2½d. per lb. (English weight). Find the gain per cent.

4. What will it cost to cover the floor of a room 18 feet long and 16 feet broad, with carpet 2 feet 6 inches wide, and worth 5s. a yard.

5. A man invests £4000 in four sums of £800, £900, £1100, and £1200 to produce 2½, 3, 3¼, and 3⅛ per cent., respectively, per annum. Find what would be the increase in income if the whole had been invested to produce 3⅞ per cent. per annum.

APPENDIX B

EXAMINATION OF NATIVE CANDIDATES FOR DEACON'S ORDERS, 1916, DIOCESE OF NATAL[1]

Epistle to the Romans

1. Who were the Romans? What led St Paul to write an epistle to the Romans?

2. How came there to be a Christian Church in Rome?

3. How does St Paul say that the judgment of God will punish Jew and Gentile alike?

4. Why does St Paul especially speak of this faith of Abraham as an instance of what our faith may do for us?

5. Show the difference between "works of the flesh" and "works of the spirit."

6. How does St Paul answer this question, "Hath God cast away his people?"

[1] These questions indicate the nature of the theological examinations which Native candidates are required to pass (see *ante*, p. 130). Five students took this examination, and their average mark is given at the end of each paper.

7. Show how in Chap. 14 the Romans are warned not to judge uncharitably those whose religious customs are not exactly the same as their own.

8. Explain :—

(*a*) Blessed are they whose iniquities are forgiven and whose sins are covered.

(*b*) So by the obedience of one shall many be made righteous.

(*c*) Whom he did predestinate, them he also called; and whom he called, them also he justified; and whom he justified, them also he glorified.

(*d*) Be not wise in your own conceits.

(*e*) But now I go unto Jerusalem to minister unto the saints.

Average marks gained, 67.

Isaiah 40–65

1. Show how the victories of Cyrus helped to prepare for the return of the Jews to their country.

2. What does the prophet mean when he speaks of the " servant of Jehovah " ?

3. Why does the prophet begin his prophecy with these words: " Comfort ye, comfort ye, my people, saith your God " ?

4. Explain :—For your sake have I sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships.

5. What does the prophet say about idols that have been made (*a*) by a workman in iron ; (*b*) by a workman in wood ; (*c*) the downfall and removal of the idols of Babylon ?

6. Explain :—

(*a*) He shall see of the travail of his soul and shall be satisfied.

(*b*) And the Gentiles shall come to thy light and kings to the brightness of thy rising.

(*c*) I have set watchmen on thy walls, O Jerusalem, which shall never hold their peace day nor night.

(*d*) I have trodden the winepress alone, and of the people there were none with me.

(*e*) For the child shall die an hundred years old. But the sinner being an hundred years old shall be accursed.

Average marks gained, 72.

Church History to 325

1. Show how the Church began to spread even before the conversion of St Paul.
2. Describe the first persecution of Christians in Rome.
3. Give an account of either St Ignatius or St Polycarp.
4. What do you know about the services of the early Church?
5. Explain the heresies of (*a*) Montanism; (*b*) Gnosticism.
6. What causes led to the calling of the First General Council? Who summoned the council? Who presided over the council?

Average marks gained, 81.

XXXIX Articles

1. Distinguish the XXXIX Articles from the "Articles of the Christian Faith" mentioned in the Catechism.
2. When and by whom were the Articles drawn up? What were their number at first? Give an account of changes made until they became 39.
3. Explain these words in Article 3:—"So also it is to be believed that he went down into hell."
4. What sacred books do we read "for example of life and instruction of manners"? Mention two days in the year when parts of such books are read.
5. What does the Article, "Christ alone without sin," say about the sinlessness of Christ?
6. What does Article 19 mean by these phrases:—"visible church," "Sacraments duly ministered according to Christ's ordinance," "faithful men"?
7. Explain these words in Article 28 (of the Lord's Supper):—"And the means whereby the Body of Christ is received and eaten in the Lord's Supper is faith."
8. What kind of swearing is forbidden by Article 39, and what kind of swearing does it allow?

Average marks gained, 78.

Prayer Book

1. Explain what these parts of the Prayer Book are:—(*a*) Kalendar, (*b*) Preface, (*c*) Tables of Lessons.
2. On what six days in the year are special Psalms appointed in the Prayer Book?
3. Give the rule for finding Easter in any particular year.
4. Why is the Lord's Prayer sometimes set out in the Prayer Book with the words at the end, "For Thine is the Kingdom," etc., and sometimes without them?

5. Why are the Psalms called the Psalms of David? How often are the Psalms said in the course of a year?

6. What is a collect? When is the collect for a Sunday first said?

7. What do these words mean in connection with the Holy Communion:—epistle, comfortable words, preface, prayer of humble access, prayer of consecration?

8. On what days does the Prayer Book say baptisms should take place? At what point in morning and evening prayer are children baptised?

9. Explain:—

(*a*) Cherubim and seraphim continually do cry.
(*b*) Sacrifice of praise and thanksgiving.
(*c*) Nothing doubting but that favourably alloweth this charitable task of ours in bringing this infant to this Holy Baptism.

Average marks gained, 87.

Creeds

1. What does the word "creed" mean? Mention any short confessions of faith you remember in the New Testament.

2. State what you know about the Nicene Creed. Is the Nicene Creed in the service of Holy Communion the same creed exactly as was drawn up at Nicæa in 325 A.D.?

3. How does the world as we see it, apart from the Bible, tell us of the existence of God?

4. Give an account of our Lord's Resurrection. What two Christian customs in general use to-day are special witnesses to our Lord's Resurrection?

5. "I believe in . . . the forgiveness of sins." How does God declare His forgiveness of sins in His Church to-day?

6. "Above all things it is necessary that we hold the Catholic Faith." What do we mean by (*a*) "A Catholic," (*b*) "the Catholic Church," and (*c*) "the Catholic Faith"?

7. Explain:—

(*a*) Commonly called the creed of Athanasius.
(*b*) Inferior to the Father as touching his manhood.
(*c*) Yet they are not three Gods, but one God.
(*d*) They that have done good shall go into everlasting life, and they that have done evil into everlasting fire.

Average marks gained, 80.

History of the Church of England

1. What part did each of these men take in building up the Church of England :—St Augustine of Rome, St Aidan of Scotland, Theodore the Greek ?

2. What were the Constitutions of Clarendon ? Why was it necessary to draw them up ?

3. What do you mean by the Reformation ? Mention some great change brought about at the Reformation ?

4. Show how at the first the Puritans were different from modern dissenters. What did they especially object to in the Church's system of worship ?

5. When and under what king was the Society for the Propagation of the Gospel founded, and the Society for Promoting Christian Knowledge ? Note any ways in which these bodies help the Church in Natal to-day.

6. What do you know about John Wesley and the Wesleyan Revival ?

7. Who are the leaders of the Oxford Movement ? Mention some results of the Oxford Movement.

Average marks gained, 64.

Bible, General, Part I. (O.T.)

1. Give a life of Abraham, and show how God's promises to him were fulfilled.

2. Describe the giving of the Law on Mount Sinai.

3. Who was Balaam ? What did he prophesy ? What was his end ?

4. What happened to the five kings who made war against Gibeon ?

5. What is meant in the Old Testament by the word " judge " ? Give a short account of one of the judges.

6. (*a*) How was David anointed ? (*b*) How did he become king ? (*c*) How did he become king in Jerusalem ?

7. Describe the call of Elisha.

8. What book was discussed in the Temple in the time of King Josiah ?

9. How was it that the Jews were allowed to come back from exile ?

10. Explain these :—Passover, Tabernacle, city of refuge, Baal, Levite, Philistine.

Average marks gained, 79.

Bible, General, Part II. (N.T.)

1. Give a list of the twelve apostles. Give a short life of St Peter and of St James, the brother of John.

2. What is meant by the "Sermon on the Mount"? Give the teaching of the Sermon on the Mount on (*a*) almsgiving, (*b*) murder, (*c*) adultery, (*d*) prayer.

3. What is a parable? Give in your own words and explain the parable of the "Unmerciful Servant," or the parable of the "Talents."

4. Describe the burial and resurrection of our Lord.

5. What does the word "deacon" mean? Give an account of the call of the first deacons.

6. Write down something that happened to St Paul at the following places:—Troas, Ephesus, Cæsarea, Corinth.

7. What Epistles of St Paul were written after he was set free for the first time?

8. What important doctrines are specially treated by St Paul in (*a*) the Epistle to the Romans, (*b*) the First Epistle to the Corinthians?

9. What does the "New Testament" mean? In what language were the books of the "New Testament" first written?

Average marks gained, 75.

Constitution and Canons

1. What does the word "province" mean when used of a church? Mention other provinces of the English Church besides the Province of South Africa.

2. Mention the name of the Archbishop of Cape Town. Where does he live? How many diocesan bishops does he rule over?

3. What is Provincial Synod? How are the members of Provincial Synod chosen?

4. What is meant by a vestry? Who go to the vestry meetings? What is done at vestry meetings?

5. If the bishop of a diocese leave his diocese or dies, how is a new bishop appointed?

6. What is meant by the "Provincial Clergy Widows' and Orphans' Fund"? What payment have the clergy to make to this fund?

7. If a man's wife died and he asked you to marry him to his dead wife's sister, what do the canons say you ought to reply?

Average marks gained, 87.

APPENDIX C

SPECIMEN EXAMINATION PAPERS FOR NATIVE TEACHERS' CERTIFICATES

A.—Cape

1. When I am forgotten, as I shall be,
And sleep in dull cold marble, where no mention
Of me must be heard of, say I taught thee ;
Say, Wolsey, that once trod the ways of glory,
And sounded all the depths and shoals of honour,
Found thee a way, out of his wreck, to rise in :
A sure and safe one, though my master missed it.
Mark but my fall.

(*a*) Give a general analysis of the above passage.

(*b*) Explain the use of the infinitive *to rise*, and of the word *but* in the last line. (13)

2. (*a*) What auxiliary verbs and what parts of the principal verb are used to form the passive voice, the perfect tense, the progressive form and the emphatic form of an English verb ?

(*b*) How would you parse the word *reading* in each of the following sentences :—

(1) He excels in reading poetry.
(2) By the reading of good literature we are improved.
(3) I heard someone reading aloud. (9)

3. (*a*) What is the force of the prefix in *infinite* ? Show by three or four examples how it is changed in composition, and give, with examples, the corresponding prefixes in old English and Greek.

(*b*) What are the force and derivation of the suffixes in *headlong*, *honorary*, *asterisk*, and *songster* ?

(*c*) Break up two of the following three words into their parts, giving the derivation and meaning of each part :—*sympathetic*, *colloquial*, *beggarly*.

(*d*) Write short sentences to show the use of *compliment* and *complement*, or of *assent* and *ascent*. (12)

4. Put into indirect speech the following advice given by Wolsey to Cromwell :—

Still in thy right hand carry gentle peace,
To silence envious tongues. Be just and fear not:
Let all the ends thou aim'st at be thy country's,
Thy God's, and truth's; then if thou fall'st, O Cromwell,
Thou fall'st a blessed martyr! (5)

5. Correct where necessary, giving your reason in each case :—

(*a*) Now, children, put out your foot, like I do.
(*b*) If I was in your place, I would not go.
(*c*) I have never seen such a storm as we had last week,

Or,

State what were the periods of English history during which Latin words came, directly or indirectly, into the English language, and give one or two examples of words introduced during each period. (6)

English Dictation

Philosophy has rescued the old myths from ridicule ; their extravagances, even the most grotesque of them, can now be seen to have their root in an idea, often a deep one, representing features of natural history or of metaphysical speculation, and we do not laugh at them any more. In their origin they were the consecration of the first-fruits of knowledge, the expression of a real reverential belief. Then time did its work on them ; knowledge grew, and they could not grow ; they became monstrous and mischievous, and they were driven out by Christianity with scorn and indignation. But it is with human institutions as it is with men themselves ; we are tender with the dead when their power to hurt us has passed away.

B.—Natal

School Method for Native Teachers' Third-Grade Certificate, 1913

1. Which is the first " letter " to be taught in writing to the children in Class A ? Give three examples of the longest combination of letters the Class A pupils should be able to write at the end of the term.

2. Explain fully how you will teach (*a*) " You saw a boy " as an English conversational lesson, and (*b*) the *first* reading lesson from English Chart No. 1. Mention the class to which the lesson would be given.

3. (*a*) In which class is spelling to be taught ? Describe the best methods of teaching spelling in the infant department.

(*b*) Explain briefly and illustrate how tables should be taught, taking 4×3 and 3×4 as your examples.

4. (*a*) Make a full scheme of the arithmetic work to be taught to Class B during each of the five months.

(*b*) Set three sums to test Class B at the end of the term for promotion.

(*c*) Explain if you see anything wrong in setting the following sum to test Class D at the end of the term :—

$$18-7+11+6\times 3.$$

5. (*a*) Give a short illustration of how Zulu composition is to be taught to pupils in Class D.

(*b*) Describe briefly how you will teach the drawing of a hut.

6. Draw up a time-table for 39 pupils in the four infant classes for Mondays.

7. (*a*) Name the registers a head teacher has to keep.

(*b*) (i) How often are the infant classes to be examined ? (ii) When are pupils to be promoted from Class C to D ? (iii) How can a teacher find the average attendance for a quarter ?

Algebra and Geometry for Third-Grade Certificate, 1913

1. (*a*) Explain what is meant by a *negative* quantity, and give a practical illustration in support of your answer.

(*b*) In the expression $ax+by=c$, which letters are generally considered as denoting the known values ?

(*c*) Write the following in another correct way: (i) $a\times a\times a\times a$; (ii) $3a\times 3a\times 3a$.

2. (*a*) Add together $4a+5a-3a+6a-7a$.

(*b*) Find the sum of $2a-3a+4a-7a$.

(*c*) Add together x^2, xy, y^2.

(*d*) Add together $25p-15q+r$; $13p-10q+4r$; $-p+20q-r+s$.

3. (*a*) Subtract from $8x^2+7x-9$ the difference of the quantities $7x^2-9x-5$ and $8x^2+11x+12$.

(*b*) (i) Explain why $a-(b-c)$ and $a-b-c$ do not mean the same thing. (ii) Find their respective values when $a=12$, $b=9$, and $c=1$.

(*c*) In a class there are l children 8 years and 2 months old, m children 8 years and 6 months old, and n children 7 years and 5 months old. What is the average age ?

4. (*a*) What is meant by :—(i) obtuse angle ; (ii) supplementary angle ; (iii) isosceles triangle ; (iv) quadrilateral ?

(*b*) (i) Define an *axiom*. State any two axioms. (ii) Write down the symbols which may be used for *because* and *right angle*.

5. In $\triangle$ ABC, AB=AC. Prove (i) that $\angle ABC=\angle ACB$, and (ii) if AB, AC be produced to D, E respectively, that $\angle DBC=\angle ECB$.

6. With centres A and B two circles are drawn intersecting in C

and D. If AB and CD meet at E, prove that the triangles AEC, AED are equal in all respects.

Drawing for Third-Grade Certificate, 1911

(The drawing is to be done with a pencil or pen, and without a ruler).

1. (*a*) Draw four straight lines (about 2 inches long) in three different directions.

(*b*) Explain how you will set about to teach the children to draw " straight " lines.

2. How will you teach the drawing of " the face of a book " ? What points will you give special attention to ?

3. Draw a " door," and then write brief notes of a lesson on it.

Grammar for Second-Grade Certificate, 1910

1. (*a*) Explain the meaning of *monosyllable, sentence, analysis.*

(*b*) Correct and punctuate :—*What what have he done Well it cannot be help now we must try again to-morrow.*

2. (*a*) What is the difference between " relative " and " interrogative " pronouns ? Give sentences as examples.

(*b*) Name the possessive and objective cases, singular and plural, of " *I, she, it.*"

3. (*a*) Form adverbs from *like, day, some,* in a sentence.

(*b*) What is the imperative mood of " *am* " ?

(*c*) Name four different suffixes, give their meaning, and write a sentence with each word.

4. Write a letter to Mr Robert Plant, Maritzburg, and tell him what the word " have " can be in grammar.

5. Analyse and parse the words underlined.

Lives of great men all remind us
We can make our lives sublime,
And, departing, *leave behind* us
Footprints on the sands of time.

C.—Transvaal. (Old Syllabus)

Geography for Native Teachers' First-Year Certificate, 1913

1. Explain the following geographical terms :—cape, lake, plateau, mountain, river basin. (15)

2. (*a*) What is meant by a continent ?

(*b*) Name the continents.

(*c*) What are the divisions of a continent called ? (10)

3. (*a*) What oceans wash the shores of the continent in which you live ?

(*b*) Give the names of the oceans around the North and South Poles ?

(*c*) What are the proportions of land and water on the earth ? (10)

4. (*a*) Name three important rivers of the Transvaal. State where their source is. Of what rivers are they tributaries ?

(*b*) Name three mountain ranges in the Transvaal, and state as nearly as you can in what part they are. (15)

5. Draw a map of South Africa and mark the position of the Transvaal. (20)

6. Give the names and positions of :—

(*a*) Two towns of the Transvaal connected with the gold-mining industry ;

(*b*) Two towns of the Transvaal connected with the coal-mining industry ;

(*c*) Two towns of the Transvaal connected with the diamond-mining industry. (15)

7. (*a*) When you walk towards a mountain which is a long way off, you see the top before you see the bottom. Why is this ?

(*b*) How many miles would you have to travel to go once round the world ? (5)

N.B.—Ten marks will be allotted for neatness and style.

Arithmetic for Second-Year Certificate, 1913

1. (*a*) Convert $\frac{15}{16}$ into an equivalent fraction having 208 for its denominator.

(*b*) Write down three common measures of 24 and 60.

(*c*) What is the largest sum of money which is contained an exact number of times in both £1 and 11s. 4d. ? (16)

2. How often must 4 be added to 16 that the sum may be 128 ? (14)

3. Find the value of $\frac{8}{9}$ of £$3\frac{5}{8}+7\frac{3}{7}$ guineas$+\frac{1}{2}$ of $\frac{3}{4}$ of $6\frac{4}{6}$ half-crowns. (15)

4. Make out a bill for :—

$\frac{1}{2}$ cwt. salt @ $1\frac{3}{4}$d. per lb ;
39 lb. starch @ $9\frac{1}{2}$d. per lb. ;
$12\frac{1}{2}$ pints vinegar @ 1s. 8d. per gall. ;
$\frac{1}{4}$ gross packets matches @ $13\frac{1}{2}$d. for 3 packets ;
$5\frac{1}{2}$ lb. cheese @ 1d. per oz. (15)

5. Simplify $\frac{5\frac{1}{8}-2\frac{7}{12} \text{ of } 1\frac{1}{3}}{7-\frac{8}{9} \text{ of } 3\frac{1}{4}-3\frac{1}{3}}$ of 3 guineas. (15)

6. Find by practice the weight of 560 miles of wire, when 1 mile weighs 2 tons 11 cwt. 48 lb. (15)

7. If 42 boys can write 180 pages in an hour, how many more boys would be required to write the same in 45 minutes. (15)

8. If a labourer receives £2, 5s. 6d. for 5 days' work, find how much he will receive in a year if he is absent from work 13 days besides Sundays. (15)

English Grammar for Second-Year Certificate, 1913

1. Analyse the following sentences :—

(*a*) The *sound* of bells *came* softly from the distant *kraals*.
(*b*) *Give* me three shillings *instantly*.
(*c*) The birds singing in the trees made very *pleasant* music.
(*d*) There are, on the lonely veld, few pleasant trees or shrubs. (18)

2. Parse the words underlined in question No. 1. (12)

3. Give the feminine form of each of the following nouns :— horse, bull, ram, man, boy, drake, prince, king. (8)

4. Correct the following sentences :—

(*a*) Men like you and I cannot always agree.
(*b*) He was the happiest child of the two.
(*c*) The bell has rang three times since six o'clock.
(*d*) The new teacher have come at last.
(*e*) Sit the book on the desk at once. (15)

5. Change the following simple sentences into complex ones, without altering the meaning :—

(*a*) The window being raised the paper blew out of the room.
(*b*) He came to the people in the market-place.
(*c*) He is riding a beautiful white horse. (9)

APPENDIX D

ORDINARY, STANDARD, AND SUPERIOR SCHOOLS

To foster a proper sense of pride in the schools, and to recognise the efforts of the more progressive missionaries, Native communities, and teachers, a plan of grading schools, which has worked admirably among rural communities in some parts of the United States, might well be followed in South Africa.

Any elementary or intermediate school which can meet the minimum requirements of the Department of Native Education in respect of site, building, equipment, qualifications of teachers, and progress of pupils, might be regarded as an "ordinary"

Native school. A school which is able to supply more than meet these minimum requirements might be regarded as a " standard " school, and would then become entitled to a higher rate of capitation grant, while a school excellent in all these respects would be graded as a " superior " school, and would receive the higher rate of capitation grant.

In addition to the increased rate of capitation grant, a device which would encourage all concerned would be to supply a plate engraved | STANDARD SCHOOL | or | SUPERIOR SCHOOL | to the schools which had earned them. After the Native supervisor has reported, and the inspector has satisfied himself that the school has deserved such recognition, the inspector would personally visit the school, arrange for a function, and, in the presence of parents, teachers, and pupils, declare the school a " standard " or " superior " school, and have the plate affixed to the door of the schoolhouse.

This device should not be despised because of its simplicity. It is a recognition of effort which would appeal strongly to the Native, and would almost certainly be as successful in South Africa as it has been in the United States.[1] A suggested outline of the requirements for each grade of school follows.

Requirements for a " Standard " School[2]

1. *Grounds*

1. Ample playground, fenced in.
2. Good approaches to the school building.
3. Grass cut regularly, and cleared space round the school.
4. Two well-kept, widely separated outhouses.
5. Trees planted and properly tended, and (where possible) a school garden.[3]

2. *The School Building*

6. Approved building, in good repair and painted.
7. Well lighted and ventilated.
8. At least one blackboard for every two classes or standards.
9. Floor and interior clean and tidy.

[1] For a report on its success in Illinois see *The Twelfth Year-Book of the National Association for the Scientific Study of Education*, p. 65.

[2] Suggested by the plan in use in Illinois, U.S.A.

[3] Suitable trees and flower seeds will be supplied free on application to the Department of Native Education.

3. *Furnishings and Supplies*

10. A seat and desk for each child.
11. Good teacher's table and chair.
12. Set of maps and globe.
13. Necessary English and Zulu reading charts.

4. *Organisation*

14. School well organised.
15. Pupils well classified.
16. Registers and other records properly kept.
17. Good time-table regularly observed.
18. Regular attendance and good discipline.
19. Satisfactory industrial work.

5. *The Teachers*

20. Fully staffed.
21. Certificated head teacher.
22. Favourable reports from supervisors and inspector.
23. Receiving Government maximum grant.

6. *The Children*

24. Clean and tidy.
25. Making good progress.
26. Each child with all the prescribed text-books and writing materials.

Requirements for a "Superior" School

1. *Grounds*

1. Grounds ample for play, and for school gardens or farm, properly fenced.
2. Good approaches, hardened where necessary.
3. Grass cut regularly, and cleared space round the school.
4. Well or cistern for drinking and washing.
5. Two well-kept, widely separated outhouses.
6. Trees planted and properly tended, and, wherever possible, a school garden.

2. *The School Building*

7. Approved building, in good repair and painted.
8. At least two separate classrooms.
9. Properly lighted (*i.e.* from one side or from one side and the rear).
10. Good ventilation and adjustable windows.

11. Boarded floor kept clean and tidy.
12. At least one blackboard for every two classes or standards.

3. *Furnishings and Supplies*

13. Seats and desks of assorted sizes for all children.
14. A good table and chair for each teacher.
15. A good bookcase.
16. At least thirty library books, some for children of each standard.
17. Writing materials for class work.
18. A separate examination book for each child in and above Standard II.
19. Two good wall-pictures.
20. Set of maps and a good globe.
21. Adequate drinking and washing arrangements.

4. *Organisation*

22. School well organised.
23. Pupils well classified.
24. Registers and other records properly kept.
25. Good time-tables regularly observed.
26. Adequate provision for instruction in elementary agriculture, or other industrial work, for boys, and sewing and domestic work for girls.

5. *The Teachers*

27. School fully staffed.
28. Head teacher and at least one other member of the staff certificated.
29. Favourable reports from supervisor or inspector.
30. Receiving Government maximum grant-in-aid.

6. *The Children*

31. Clean and tidy.
32. Regular in attendance and diligent.
33. Possessing all the prescribed text-books and necessary writing materials.
34. Making " excellent " progress.

APPENDIX E

MAIZE COMPETITIONS FOR NATIVE SCHOOLS

A VERY effective method of fostering an interest in agricultural pursuits would be the establishment of maize and gardening competitions for individual students in training institutions and boarding schools, and for elementary day schools. Some such conditions as the following might be set up.[1]

Maize Competitions for Students in Training Institutions and Boarding Schools

1. A competition open to all male students in Government-aided Native training colleges and institutions will be held in the month of June in each year.

2. The amount of ground used shall be one quarter of an acre for each boy.

3. All the work except the ploughing must be done by the student. Seed will be supplied by the Department if desired.

4. Students must keep a record of the time spent in doing the work, and of the expenditure (if any) for seed, fertiliser, etc.

5. The maize grown on the half acre shall be the property of the student whether it wins a prize or not, and will, if desired, be purchased by the Department at current local rates. The decision of the Department as to the current local rate shall be final.

6. The following prizes will be awarded by the Department :—

	£	s.	d.
One First Prize of £5	5	0	0
Five Second Prizes of £2, 10s.	12	10	0
Ten Third Prizes of £1	10	0	0
Fourteen Consolation Prizes of 10s.	7	0	0
	£34	10	0

7. The following basis shall be used in awarding the prizes :—

	Per cent.
Greatest yield per acre	50
Best showing of profit	30
Best written account of history of crop	20
Total	100

[1] The conditions are based on those of the well-known Corn Clubs in the United States.

Gardening Competition for Female Students

1. A competition open to all female students in Government and Government-aided training colleges, institutions, and boarding schools will be held in the month of December of each year.

2. The amount of ground used shall be an eighth of an acre for each girl.

3. The crops sown shall include at least three of the following :— beans, ground nuts, amadumbi, sweet potatoes, round potatoes, amabeli, pumpkin.

4. All the work except the ploughing must be done by the student.

5. An allowance of 5s. per candidate will be paid to the principal of the institute for seed.

6. Students must keep a record of the time spent in doing the work, and of the expenditure (if any) for seed, fertiliser, etc.

7. The crops produced on the quarter acre shall be the property of the student whether she wins a prize or not.

8. The following prizes will be awarded by the Department :—

One First Prize of £3	£3
Five Second Prizes of £2	10
Ten Third Prizes of £1	10
Fourteen Consolation Prizes of 10s.	7
	£30

9. The following basis shall be used in awarding the prizes :—

	Per cent.
Best crop	50
Best showing of profit	30
Best written account of history of crop	20
Total	100

N.B.—In awarding the prizes the judges may take into account (*a*) age of competitor, (*b*) relative native fertility of ground, (*c*) local seasonal conditions.

Maize Competitions for Native Day Schools

1. A competition open to all Government-aided Native day schools will be held in June of each year.

2. The amount of ground cultivated shall be not less than one and a half acres.

3. All the work except the ploughing must be done by the pupils. Sufficient seed for the amount of ground cultivated will be forwarded by the Department to the nearest railway station.

4. The teacher must keep a record of the time spent in doing the work, and of the expenditure (if any) for seed, fertiliser, etc.

5. The maize grown on the plot shall be the property of the pupils whether it wins a prize or not. The grantee of the school shall arrange for the sale of maize, and the products shall be used for the direct benefit of the pupils, *e.g.* in school prizes, pictures, or sports apparatus.

6. Each school wishing to enter for the competition shall nominate for the approval of the Department a trustworthy person to supervise the weighing of the produce of the plot, and to submit to the Department the certificate of weight, etc.

7. The following prizes will be awarded :—

	£	s.	d.
One First Prize of £5	5	0	0
Five Second Prizes of £2, 10s.	12	10	0
Ten Third Prizes of £1	10	0	0
	£27	0	0

8. The following basis shall be used in awarding the prizes :—

	Per cent.
Best crop	50
Best showing of profit	30
Best written account of history of crop (ten accounts required)	20
Total	100

APPENDIX F

PROPOSED SCALE OF GRANTS TO NATIVE INSTITUTIONS IN THE TRANSVAAL

The following scale of grants-in-aid recommended by the Transvaal Council of Education awaits the endorsement of the Legislature :—

I. *Training Institutions*

1. A grant for land or buildings.
2. Grants for general equipment, consisting of—
   (*a*) An initial or development grant not exceeding £300.
   (*b*) An annual grant not exceeding 5s. for each pupil enrolled.
3. Grants for industrial equipment, consisting of—
   (*a*) An initial or development grant not exceeding £100.
   (*b*) An annual grant not exceeding 5s. for each pupil enrolled.
4. Salary grants for teachers on the £ for £ principle.
   (*a*) A grant not exceeding £100 per annum for the officer in charge of the boarding establishment.
   (*b*) A grant not exceeding £250 per annum for the principal.
   (*c*) A grant not exceeding £200 per annum for each assistant.
5. Salary grants for teachers not on the £ for £ principle.
   (*a*) A grant not exceeding £200 per annum in the case of a man, and £150 in the case of a woman, for a whole-time industrial teacher.
   (*b*) A grant at the discretion of the Director of Education for a part-time industrial teacher.
6. Bursaries not exceeding £10 per annum on behalf of each Native student who makes satisfactory progress, and who signs an agreement to teach in a Government-aided institution for three years.

II. *Industrial Schools*

1. A grant for land or buildings.
2. Grants for equipment, consisting of—
   (*a*) An initial or development grant not exceeding £100.
   (*b*) An annual grant not exceeding 5s. for each pupil enrolled.
3. Salary grants for teachers—
   (*a*) A grant not exceeding £200 per annum in the case of a male and £150 per annum in the case of a female European teacher.

(*b*) A grant not exceeding £50 per annum in the case of a male and £30 per annum in the case of a female Native teacher.

4. Bursaries not exceeding £10 per annum on behalf of each Native pupil whose admission is approved.

III. *Primary Schools*

1. Grants for general equipment—
   (*a*) An initial or development grant not exceeding £5.
   (*b*) An annual grant not exceeding 5s. for each pupil enrolled.
2. Grants for industrial equipment—
   (*a*) An initial or development grant not exceeding £5.
   (*b*) An annual grant not exceeding 2s. for each pupil enrolled.
2. Salary grants for teachers—
   (*a*) A grant for a properly qualified European principal or assistant for industrial work, of the amount paid for similarly qualified teachers in European schools.
   (*b*) A grant not exceeding £84 per annum for an approved European assistant.
   (*c*) A grant of £48 per annum, rising by annual increments of £4 to £60 per annum, for a fully qualified Native assistant.[1]
   (*d*) A grant of £36 per annum, rising by annual increments of £4 to £48 per annum, for a provisionally qualified Native assistant.
   (*e*) A grant of £16 per annum, rising by annual increments of £2 to £24 per annum, for an unqualified Native assistant.
   (*f*) A grant to be fixed by the Director of Education for a part-time industrial teacher.[2]

[1] Grants for assistants are paid as follows :—
   (*a*) For the first assistant when the average attendance is from thirty-five to sixty-nine.
   (*b*) For the second assistant when the average attendance is from seventy to ninety-nine.
   (*c*) For the third and succeeding assistants when the average attendance has increased by thirty.

[2] In all schools "training" (*i.e.* religious, moral, physical, and industrial training) must occupy at least half the school time.

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IV. *Special Instruction Courses for Teachers already in the Service* [1]

(*a*) A grant at the rate of 9s. per hour, and not exceeding £36 in all, for each approved instructor.

(*b*) A grant at the rate of 30s. on behalf of each teacher in regular attendance at the course.

(*c*) A grant for books and material.

[1] These short courses, lasting about four weeks, are held periodically for the benefit of teachers already in the service.

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